THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and misssions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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The Bishop's Message

"If Christ was not raised, there is nothing in our message."—"But the truth is Christ was raised from the dead"—1 Cor. XV: 14-20

(GOODSPEED'S TRANSLATION)

A few weeks ago a brother Clergyman from another Diocese was speaking of differences in the Church and said, "I know that you must have your own troubles in Pennsylvania with such radicals as ——— ———."

I assured him that he was entirely mistaken and that in our Diocesé the Clergy are working together in the true spirit of Christian unity.

By a coincidence the Parish paper of one of the Clergymen, to whom reference was made, was received the following day and I am glad to quote from it some words that have a message for the Easter Season.

> "I am reading a brilliant course of lectures in which an eminent professor of theology undertakes to prove the truth of Christianity without any appeal to miracles. But the question is worth considering, how much of Christianity would be left if the miracles are all eliminated as parables, or legends, or allegories? Strike out all those stories of miracles and how much would we really know of Jesus? What right would we have to say that He went about doing good? Is such treatment of the miracles historically justifiable? No scholar doubts the Pauline authorship of Galatians. St. Paul refers in that epistle to miracles, as a recognized accompaniment of the gospel message. The same is true of Corinthians. There is no sound philosophical objection to the occurrence of a miracle. It is not a credential of a religious teacher that is unworthy of God, or of man. Science, of course, strenuously objects to miracles. Science also strenuously objects to the freedom of the will, and the creative power of personality. The whole endeavor of science is to make man a mere effect of pre-ceding causes, and to treat his sense of freedom as a delusion. If we do not correct science by philosophy, we shall be accepting the crass view of Darrow, that criminals ought not to be blamed or punished for their crimes, since there is really no such thing as moral accountability. For my part I hold that philosophy is here wiser than science. I hold also that the question of miracles is a question of evidence, and I find the accounts of the miracles of Jesus and His Resurrection in the earliest Christian records. I cannot understand how faith in a crucified malefactor could have arisen in Judaea, or spread through the Roman Empire, unless there were, as in Philippi, and Ephesus according to the record, some miracles, and I note that at Athens, where Paul worked no miracle, he made small impression. It seems to me reasonable that miracles should accompany the origin of the new gospel before the appeal to fruits was possible, and I can see good reason, when these collective fruits had been garnered in, why the miracles should not be continued. Without some great purpose, miracles would, in their frequent occurrence, show God deficient in system and foresight, and a partial and undependable ruler of the universe."

I need only add that the above quotation is from an article written by the Rev. Dr. Grammer: I trust he will pardon this personal reference.

Surely these words would be subscribed to by many who call themselves liberal Churchmen. They illustrate the truth that men of profound scholarship are not far apart in the essentials of the Christian faith.

REMITTANCES BY DIOCESE TO NATIONAL COUNCIL TOWARDS 1926 QUOTA

In January and February of this year there was remitted to the National Council from the parishes in our Diocese a total of $19,453 toward meeting the 1926 Quota for Maintenance of the General Church apportioned to the Diocese of Pennsylvania.

The 1926 Quota apportioned to the Diocese by the National Council is $316,800. Remittance of the $19,453 receipts for January and February leaves a balance of $297,347 yet to paid if the Diocese is to meet the Quota figure.

The January and February remittances to the National Council represent approximately 54 per cent of all missionary money received by the Treasurer of the Diocese from our parishes. Obviously if the parish remittances had been larger the total sent to the National Council would have been larger.

In this connection it may be interesting in dwelling upon the January and February remittances for the General Church to note that accounting wardens and treasurers of upwards of 150 parishes of the Church in our Diocese made no remittances to the Treasurer of the Diocese of missionary offerings in January and February.

In forwarding the January and February givings for maintenance of the General Church referred to above, there was also sent to the National Council through the Treasurer of this Diocese in these same months a total of $5 for Priorities and $607 for Specials.

"CRIME AND THE CITIZEN," TO BE CONFERENCE TOPIC

Under the auspices of the Department of Christian Social Service and Institutions a Supper Conference is being arranged to be held at the Bellevue-Stratford, on Monday evening, April 26th. The topic will be, "Crime and the Citizen—especially the Churchman." The speakers will include the Rev. Joseph Fort Newton, of the Memorial Church of St. Paul, Overbrook, and the Rev. Clifford G. Twombly, of Lancaster. Also an official prominent in the public life of the city has been invited to speak. Supper tickets are $2 and can be obtained from the Church House.

"I think all clergy ought to have a little business training," the newspapers quote Bishop Murray as saying, "but I don't think it is half as important as that all business men should have religious training."

SOME FACTS ABOUT GIVINGS OF OUR PEOPLE IN DIOCESE TO WORK OF GENERAL CHURCH

As the matter of the contributions of our Diocese to the National Council is causing much discussion at present, it may be interesting as well as informative to give the amounts contributed from this Diocese during the past three years.

The figures given are taken from the completed official records. They include only those contributions which passed through the treasury of the National Council for the work of the General Church.

None of the figures represents any money that has been used in the Diocese of Pennsylvania for Diocesan purposes. Neither do the figures include numerous gifts from individuals to Church work outside the Diocese, of which no record is sent to the National Council by these givers. The National Council records do show the contributions to the National Council from this Diocese in the years 1923, 1924 and 1925 to have been as follows:

1923	1924	1925
$308,115.80	$213,180.79	$484,338.61

The total of $484,338.61 for 1925 includes the following items:

Quota, Specials and Priorities	$198,306.94
Japanese Reconstruction Fund	150,000.00
United Thank Offering	86,031.67
National Council Deficit Fund, toward the $160,000 pledged	50,000.00

If the United Thank Offering was apportioned to the years when given and not all counted in 1925, the amounts would be:

1923	1924	1925
$332,733.85	$239,027.34	$443,874.01

It should also be noted that the amount of legacies received by the National Council from members of our Diocese from September 1, 1915, to December 31, 1925, was $4,627,963.39.

Although some part of these, known as "undesignated legacies," has been used for current work of the General Church, more than 85 per cent of the legacies from this Diocese is still held and constitutes a considerable share of the approximately $9,000,000 of trust funds in the hands of the National Council.

DEDICATION OF MEMORIALS SEAMEN'S CHURCH INSTITUTE

The Chapel of the Redeemer of the Seamen's Church Institute is to have three beautiful stained glass windows given as a memorial to Solomon Shepherd, by his son, the Ven. R. Bowden Shepherd, Archdeacon of New Jersey.

The dedication of these windows will take place on Tuesday, April 6, 1926, at 2.30 o'clock, in the Chapel. Friends of the Institute, and particularly those having made memorial gifts to the new building, are invited to attend. Bishop Garland will officiate.

The windows have been executed by the D'Ascenzo studios and represent the relation of the sea to the spread of the Gospel. The central window represents the Church as a ship, and on one side is St. Peter, called from his fishing nets, and on the other side, St. Paul, the missionary traveler.

Mr. Shepherd was one of the original Board of Managers of the Churchman's Missionary Association, serving from 1849 to 1899. He died in his ninetieth year, in 1911.

A silver baptismal bowl for the font will also be consecrated at this service, having been given in memory of Marion H. Cresswell, who served at the Red Cross Hut at Camp Dix, 1918-19.

ARTICLES FOUND IN CHURCH HOUSE AWAITING OWNERS

The following articles have been found in the Church House. Owners may obtain them by applying at the Executive office:

Umbrellas—Lady's, brown handle, initials E. B.; lady's, brown handle; lady's, violet and white handle.

Gloves—Pair black kid gloves (lady's); pair light brown gloves (lady's); pair brown kid gloves (lady's); pair grey cloth gloves (lady's); pair yellow chamois gloves (lady's); pair white washable gloves (lady's); one glove, gray kid (lady's); one brown suede man's glove; one brown man's kid glove.

Purses—Small black coin purse, small brown coin purse, new check book (The Loudoun National Bank of Leesburg).

Miscellaneous—Black veil, black silk knit scarf (lady's); brown barrette, black note book, 1925, gold stick pin, black cigarette holder, piece of old brown fur.

Unless called for by June 1, 1926, they will be sent to the City Mission.

Special and Stated Meetings in April

Following is a list of scheduled meetings of various organizations of the Church to be held in April, according to dates filed at the Church House.

Where places of meetings are not given the meetings will be in the Church House, 202 South Nineteenth Street, Philadelphia.

SPECIAL EVENTS

April 6.—Bishop Garland officiates at Dedication of Memorials, Seamen's Church Institute, Second and Walnut, 11 A. M.

April 12.—Closing Session of Mission Study Classes, Holy Trinity Parish House, 217 So. 20th St., 8 P. M.

April 19.—Spring Meeting Church Conference League, St. James' Parish House, 2210 Sansom St., 6.30 P. M. Speaker, Bishop Sterrett, of Bethlehem Diocese.

April 20 and 21.—Two-day Institute under auspices of Educational Department. Speaker, Miss Laura F. Boyer, of Woman's Auxiliary National Council. Sessions from 10 A. M. to 4 P. M. in the Church House.

April 22.—Annual Service for Members and Associates, Girls' Friendly Society, Holy Trinity Church, 19th and Walnut, 7.45 P. M. Preacher, Bishop Davenport, of Easton, Md.

April 23, 24 and 25.—Provincial Convention of Young People's Fellowship, Holy Trinity Parish House, 217 So. 20th St. (See program printed elsewhere in this issue for details.)

April 26.—Conference on "Crime and the Citizen," Bellevue-Stratford Hotel, 6 P. M.

April 29.—Spring Presentation of The United Thank Offering, St. James Church, 22nd and Walnut, 10.30 A. M. Bishop Garland will be the Celebrant.

WEEKLY MEETINGS

Mondays.—The Clerical Brotherhood, 11.30 A. M.

Wednesdays.—Officers of Woman's Auxiliary of Diocese, 12.30 P. M.

MONTHLY AND OTHER STATED MEETINGS

First Monday.—Department Missions, 4 P. M.; Deaconess House Board, 11 A. M., 708 Spruce St.

First Tuesday.—Standing Committee, 4 P. M. Managers, Church Home for Children, 11 A. M., at the Home.

First Wednesday.—Colored Committee, Woman's Auxiliary, 10.30 A. M.; Diocesan Committee, Woman's Auxiliary, 10.30 A. M., Holy Trinity Parish House.

Second Monday.—House of Holy Child, 2.30 P. M.; Church Schools Commission, 4 P. M.; Jewish Committee, 2.30 P. M., Churchwoman's Club; Sextons' Association, 8 P. M.

Second Tuesday.—Italian Committee, 10.30 A. M.; Female Prayer Book Society, 10.30 A. M.; Associates Deaconess House, 11 A. M.; 708 Spruce St.; St. Agnes' House, 4.30 P. M.

Second Wednesday.—Domestic Committee, 10.30 A. M.; Senior Members Girls' Friendly, 6 P. M.

Second Thursday.—St. Martha's House, 11 A M.; Executive Council of Diocese, 3.30 P. M.

Third Monday.—Diocesan Altar Guild, 2.30 P. M.; Board Directors Church Community House, 8 P. M., at Morrisville, Pa.

Third Tuesday.—City Mission, 4 P. M.

Third Wednesday.—Foreign Committee, Woman's Auxiliary, 10 A. M.; Church Farm School Trustees, 3 P. M.

Third Thursday.—Trustees of Diocese, 3.30 P. M.; Bishop White Prayer Book Society, 4 P. M.

Fourth Monday.—Department Christian Social Service and Institutions, 3.30 P. M.; Church Historical Society, 4 P. M.

Fourth Tuesday.—Dept. of Religious Education, 3.30 P. M.; Episcopal Tract Society, 11 A. M.

Fourth Wednesday.—Indian Hope, Woman's Auxiliary, 11 A. M.

Fourth Friday.—Church Periodical Club, 11 A. M.

CELEBRATE RECTOR'S 54TH ANNIVERSARY

On Sunday, March 7th, the Parish of the Good Shepherd, Kensington, celebrated the Rev. John A. Goodfellow's Fifty-fourth Anniversary as rector of the parish. At the 10.30 morning service Dr. Goodfellow preached the annisary sermon, in which he reviewed the long history of the parish and gave an account of his equally long service. During Dr. Goodfellow's rectorship he has baptized 2689 persons; 1390 have been Confirmed; 956 couples have been married and 2060 persons have been buried.

Following the parish custom at the annual celebrations of Dr. Goodfellow's rectorship, a parish dinner and supper was served in the Parish House. The arrangements were in charge of Mr. Frank H. Longshore, for thirty-eight years organist and choirmaster and during this entire period one of Dr. Goodfellow's most faithful helpers in the parish. Mr. Longshore was toastmaster at the dinner. Tributes were paid to Dr. and Mrs. Goodfellow by Rev. Charles B. Dubell, rector of St. Simeon's Church, and guests from other parishes, Messrs. J. Lee Patton, William Ives Rutter and the Managing Editor of THE CHURCH NEWS. Mr. Harry Page and Mr. James W. Mason, for many years members of the Good Shepherd parish, also paid tributes to Dr. Goodfellow and his beloved co-worker, Mrs. Goodfellow. Announcement was made of a gift from Bishop Garland to the rector and his wife as a remembrance of the occasion.

CLERICAL CHANGES

On the First Sunday after Easter, the Rev. Charles E. Spalding, since 1923 in charge of the Advent, Kennett Square; St. John's, Kelton, and St. Andrew's, Oxford, in the Chester Convocation, will be transferred to the staff of the Bucks County Missions. At the same time the Mission of St. Andrew-in-the-Fields at Somerton will be transferred from the oversight of St. Luke's, Bustleton, to the Bucks County Missions.

Mr. Spalding will have under his immediate care the Mission at Somerton and also the Missions at Southampton and Feasterville. The Rev. James F. Bullitt, Diocesan Missionary, will take charge of the work at Kennett Square, Kelton and Oxford.

The Rev. J. Jarden Guenther has accepted a call to be associate to the Rev. Joseph Fort Newton at St. Paul's, Overbrook. He will assume his duties there on April 15, and will preach his farewell sermon at the Saviour April 11. Mr. Guenther has been assistant at the Church of the Saviour since Bishop DuMoulin became rector. Prior to that he was in charge of the parish for a considerable period and while the Rev. Royden Keith Yerkes was serving the parish was his assistant.

The Rev. Samuel F. Lyons has accepted appointment as curate at St. Luke's, Germantown, succeeding the Rev. William R. McKee, who is taking a course at the General Theological Seminary. Mr. Lyons has been serving as curate at St. Luke's, Lebanon.

The Coming Diocesan Convention

By Rev. F. C. Hartshorne

Having had occasion for a number of years past to present various matters for the consideration of the Clergy and Laity of the Diocese in Convention assembled, the writer of this article desires to take this opportunity of stating that the last meeting of the Convention was the most satisfactory one in his experience. Propositions that were timely and reasonable and therefore deserved to pass, did so, almost without opposition.

It has not always been so, and sometimes, in the past, the vote of the Convention was often a surprise and a mystery to those placing measures before it. I attribute the difference to two things. The amplifiers, used last year for the first time, evidently enabled practically all the members to hear. I am persuaded that formerly very many members could not hear, and often did not know what they were voting upon, which would fully account for their seeming lack of reasonableness at times. People who cannot hear are in a state of irritation, and apt to act perversely. Another thing that helped was the opportunity given by The Church News for an advance explanation of the matters coming before the Convention.

It is therefore with much pleasure that the writer avails himself of the same opportunity this year.

Amendments to Come Up

There are several matters left over from the last meeting of the Convention to be acted upon by the coming Convention. Two amendments to the Constitution were approved last year, but, to take effect, must be finally adopted this year. They both refer to the proposal to permit all the Missions of the Diocese which have one hundred or more contributing Communicants, to each send one layman to the meetings of the Convention, who shall have a seat, and the right to speak, but no right to vote.

As explained last year, when the Convention was organized, in 1785, all Church congregations were parishes, having their Rectors and Vestries, no matter how financially weak they might be, or however much help they might be receiving from outside. Accordingly the Convention was, as it still is, composed exclusively of parishes. It was not until later that financially weak congregations, needing outside support, were organized as "Missions," and as such, were not members of the Diocesan Convention. Had such been in existence at the time the Diocese was first organized, probably some provision would have been made for their having some representation in the Convention, just as the United States Government when it was organized, provided that the Territories might send men to the House of Representatives but without any right to vote. What was proposed and approved last year was to do for the Church members in our Missions just what the United States Constitution has always done for the people of the Territories.

Require Approval This Year

But to become effective it must be approved this year, and by the Clergy and Parishes voting separately. Theoretically, every Communicant member of the Church is entitled to all the rights and privileges of any other Communicant, but in the Diocese of Pennsylvania it does not work out that way, for if you worship in a Mission, in a congregation which has inherited no property from previous generations and is naturally unable to properly equip itself and pay the full salary of its Minister, you have absolutely no part in legislating for the Diocese or in the selection of its Bishop. But if you worship in a wealthy congregation, or, in an old congregation for whom previous generations have provided all necessary property, and whom the Sustentation Fund, perhaps, helps to pay its Rector a full salary, you may chose men to go to the Convention, or you may be sent yourself, if you are a man!

Some six odd thousands of our Communicants are entirely disfranchised by our present property qualification, while some other thousands have a franchise by inheritance which they could not now obtain if they did not have it. The writer believes this situation to be an indefensible anomaly in Church polity, but there is no proposal pending to really change it.

Gesture of Friendship

All that is proposed is to make a gesture of friendship and good-will to the members in the Missions by inviting them to send representatives to sit with the Convention, to observe its work, and, if they see fit, to make motions and to speak on motions, and, perhaps, to assist the Convention in solving problems in connection with our missionary enterprises.

As the parishes in the city proper, through no fault of their own become decadent, as is lamentably evident they are becoming, the future hope of the Church in the Diocese seems to lie with the congregations of the outskirts and suburbs, which are largely Missions, and it is high time we did something to indicate our realization of their importance, especially, as almost every year, in one way or another, we are making it more difficult for a Mission to become a Parish.

The other Constitutional Amendment simply provides that if a Mission fails to make reports, hold services, pay assessments, etc., it will lose its right to representation exactly as a Parish does. And of course, if both Amendments are adopted, it will be necessary to provide, by Canon, for the election of the Mission representatives. There would only be between twenty and thirty of them at present.

Women in Council

Another proposal coming over from last year will be one permitting the Executive Council to elect six women to its membership. This is merely a proposed amendment to the Canons which, by vote last year, was deferred until this year. Those responsible for this proposal are not, I am sure, actuated by any desire to add women to the Council just because they are women, but because they are convinced that the attendance of certain persons, *who happen to be women,* is essential to the realization of the plans and hopes of the Bishop and the Council for the Diocese.

The facts of the situation are these. The women of the Auxiliary, especially, are, through their relations with their general officers and with the representatives of the National Council, and through being addressed by various Bishops, very familiar with and intensely interested in the general Missionary work of the Church, and always much concerned with the obligations of the Diocese towards it. The Executive Council needs the spur of their enthusiam to keep it equally awake to its responsibilities to that work. The Council, on the other hand, has, at every meeting, the needs of our own Missionary work forcibly brought before it. But those needs are in no such way brought before the women in their organizations. Yet it would be most shortsighted, even for those chiefly interested in the general Missionary work to belittle or neglect the Diocesan Missionary work. For in the past the chief source of contributions to the general work has been among the members of the City Parishes, and since that source is gradually drying up, unless the Missions are enabled to grow into strong Parishes, Pennsylvania, ten years from now, will be much less able to meet its apportionment than it is at present.

The only way in which the women can be brought to realize the importance of the local work is by having their officers or influential members sharing the local problems and responsibilities with the men members of the Executive Council.

At present we are working almost in separate camps, without proper liaison. The proposal is that the Council should be authorized to select such officers or members of women's organizations as they believe would make helpful members of the Council.

Problem of Elections

Another matter referred to this Convention is the vexed and vexatious problem of elections. An Election Committee was authorized to be appointed, not only to supervise the elections this year, but also to bring in recommendations for such changes as they may think wise. The writer has no knowledge of their intentions.

But the problem is to devise some method by which the Convention may elect men with greater speed, or even elect them at all. For not once since the Executive Council was started has the Convention been able to elect more than five of the six Clerical members which it should elect. After four or five have been elected there are so many remaining nominees to vote for that it proves impossible to secure a concurrence of the Clergy and Laity on any one man. Therein is the difficulty, the necessity that the men chosen should be the ones whom both Clergy and Laity want more than they want any other men. It has been proposed that, in electing Deputies to the General Convention, the Clergy be permitted to choose the Clerical Deputies, and the Laity the Lay ones. But that is objectionable, because it is conceivable that it might result in sending to the General Convention a delegation in which the Clerical and Lay Deputies would be opposed to each other in many matters. It means much more that each Deputy should go as representing both Orders.

New Plan Proposed

But there is a method by which much time could be saved without making any radical change in our present system. If, for example, the two Orders were to vote separately, as they do now, each Parish having but one vote, but, instead of first determining which men were the choices of each Order, the vote each man received in the Clergy and in the Laity could be added, and the four or six men having the largest totals, provided such totals were in each case a majority of the total combined ballots cast, could be declared elected. An examination of last year's ballots for the General Convention shows that if this method had been used, three of the four Clerical Deputies would have been elected on the first ballot, and the fourth one on the second ballot, and they would have been the same men that it took the Convention five ballots to elect!

But such a method might violate the Constitutional provision that men elected to any office or committee must have a majority in each Order. And almost any proposal to change our methods will also run afoul of the Constitution. Therefore the writer proposes to offer an Amendment to the Constitution which will permit any Convention, by a vote of the majority of those voting of the two Orders respectively, to adopt any method of electing officers or committees that it chooses. It seems rather absurd that there should be a constitutional provision preventing a concurrent majority of the members present from electing members of the Executive Council in a way that is satisfactory to them. As a matter of fact, when we get sufficiently tired, we elect a man, by unanimous consent, by having the Secretary cast the ballot; or, we give it up entirely and let the Council fill the vacancy. But never until we have wasted much valuable time and effort. It is foolish to be hobbled by our own red tape. The election of a Bishop is governed by another clause of the Constitution.

SPECIAL NOTICE TO ALL OUR READERS

The 1926 Diocesan Convention will open in Holy Trinity Church on Tuesday, May 4th. Following the usual practice the next issue of "The Church News" will not go to press until after the Convention completes its work.

Therefore do not look for your next number of "The Church News" until after the Convention. It will be a Convention Number.

We are counting upon a complete review of the proceedings of the Convention, in addition to all the news of the Diocese and other interesting features.

Don't miss the Convention Number!

If your subscription expires with this number, don't fail to renew it at once.

Rectors desiring copies of the Convention Number for distribution among their people, write or telephone "The Church News" for special rate. Orders for extra copies should be placed as early as possible. Late orders received a year ago could not be filled.

Clerical Salaries

The Convention of 1925 directed both the Department of Missions, and the Commission on Clerical Salaries and Pensions to consider and report on the proposal to make the compulsory minimum Clerical Salary for a Clergyman ten years in Orders, $2400. This is a difficult and delicate subject, and doubtless both bodies will present reports on it.

The Christmas Fund

The Convention also directed the Trustees of the Christmas Fund to confer with the Commission on Clerical Salaries and Pensions in the matter of suggesting changes in the Canon on the Christmas Fund. This matter is under consideration by both bodies, and some changes will undoubtedly be suggested. It may prove one of the most important matters before the Convention.

The Canon on the Christmas Fund was adopted years before there was a Church Pension Fund, and while it was somewhat modified some years ago, it is in need of being brought into harmony with present conditions. As recipients of aid from the Fund have died, the income of the Fund has become greater than is needed or can be used for the remaining recipients, under the present provisions of the Canon. The Church Pension Fund for quite awhile made considerable effort and offered what its managers considered desirable inducements to have this Diocese turn over the Christmas Fund to them; but has desisted in these efforts for some years past, evidently becoming convinced that this Diocese is determined to keep the Fund in its own charge.

One may safely say that there is even less possibility of the Fund being turned over than there ever was, for we have learned by experience to know the things the Pension Fund cannot, or will not do. It is constantly happening, and there is probably not a year in which it does not happen in this Diocese, that a Clergyman, sometimes not an old man, suffers an accident, or has a serious illness, or temporarily breaks down, and is entirely unable to do his work for months, and perhaps, years at a time. In such cases the Church Pension Fund cannot afford relief, for it is not accident or sickness insurance, and only grants relief when its doctors will certify that the man is totally and permanently disabled. After some years it might be decided that his trouble is incurable, but who is to keep him from starving in the meantime?

Need More Relief

The grants of the Church Pension Fund are determined in amount by its regulations, and, sometimes, through no fault of the Fund, the grants are entirely insufficient to provide adequate relief. The Fund is a splendid thing so far as it goes, but it by no means pro-

(Continued on page 253)

The Church News

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THE POETS AND EASTER

Except love, no subject has so often "awakened the trembling strings of the poet's lyre" as immortality. And naturally so. For poetry and prophecy are close kin, and the poet in his rapture shares with the seer the privilege of ascending the mount of vision and returning to report his revelation to men denied his exalted gifts. No wonder then that he so often sings of what is beyond the veil. No wonder that through the prophetic succession of the poets man's faith in immortality has been preserved. And the poet has been the more helpful because, unlike the philosopher, he sings not alone of the abstract fact of survival, but also of the more human desire for reunion as the best part of survival. Except for a few solitary-souled men like Simon Stylites and the hermits and pure mystics to whom God alone is sufficient, on the one hand, and the misanthropes on the other, man's yearning for immortality is inseparably bound up with his hope for reunion with those he has "loved long since and lost awhile." Better an eternal, unending sleep to a loving heart than to awake to loneliness. Even crabbed old Thomas Carlyle was very fond of quoting the lines of Lockhart, beginning:

"But 'tis an old belief
That on some solemn shore
Beyond the sphere of grief,
Dear friends shall meet once more.

"That creed I fain would keep,
That hope I'll not forego—
Eternal be the sleep
Unless to awaken so!"

To that legitimate longing of the human soul the poets have always nobly ministered. Read our beautiful Easter hymns, and especially some of those that have come down from the Middle Ages. Then turn to Dante, and Milton, and Wordsworth, and Browning, and Tennyson, and to such lesser but yet shining lights as George Klingle, and Vachel Lindsay, and poor Rupert Brooke, and our own Robert Norwood. God be thanked for His voices—the poets who have brought such assurance and comfort unto men! With their lines singing in our ears we have heart to go on.

"Then what if the sea be deep, be deep,
And what if the sea be wide?
Some day I shall float in my own fair boat
And sail to the other side.

I can see the sun on its airy towers,
And a white hand beckon from over the sea.
I can smell the breath of the rosy bowers
Where somebody waits for me."

THE DECENT BASIN

In the quaint language of the Prayer Book the money which the congregation contributes at Church services is to be received by "the Churchwardens or other fit persons in a decent basin." What we shall call the contents of the basin depends largely upon whether we happen to be one of the "fit persons" who take it up or one of those who contribute it.

From the point of view of the wardens, as collectors, it is a "collection," and from the point of view of the men and women who give it, it is an "offering." But from the point of view of the Prayer Book, it is part of the "devotions of the people," which means, according to the dictionary, that it is an act of worship. That lifts it at once from the plane of club dues and removes it from the category of unfortunate necessities to a vital and essential part of one's worship. No religious service is complete without an offering of some kind, and though the highest devotion is to "offer and present ourselves," yet in a service so largely symbolical as ours, what better outward and visible sign of the worshipper offering himself can be made than that of putting some of his possessions in the decent basin.

Church people need to rise above the conception of the "collection" as an interruption in the service that fortunately can be dispensed with in a heavily-endowed parish. If the offering is, as the Prayer Book says, part of the devotions of the people, it really is a means of grace—as Cornelius long ago discovered when the angel linked his almsgiving with his prayers. In this case the decent basin becomes one of the sacred vessels of the sanctuary, the symbol of man's acknowledgment of God's ownership.

SHALL WE INSTITUTE THEM?

Out in the West—in the wide open spaces of Kansas to be exact—"they have come to the conclusion," we read in one of the Church papers, "that as rectors are instituted by a solemn service, so there ought to be a service for receiving into office newly-elected vestrymen." Therefore the Bishop of Kansas has set forth such a service for use in his diocese. It is very brief,

consisting of only two questions, two prayers, a blessing and the presentation of a certificate. This practice is common we believe in the Presbyterian and Methodist Churches, and must have proved helpful or it would not have been continued so long. So we expect that it will spread.

Here in the "effete East," where civilization is a little older, and therefore more wearied, sophisticated vestrymen may be reluctant to take the office so seriously as to stand in front of the altar and make a solemn promise that they will earnestly give themselves to its duties. No doubt also many of our vestrymen would consider it cruel and inhuman to require them in the sight of God and in the face of the congregation to pledge themselves to attend church regularly, which is the very first demand of the Kansas service.

If the Kansas plan is adopted, one serious omission in the service should be rectified—there is no visible emblem of their office given to the newly-elected vestrymen. The newly instituted rector is always presented with the key to the church as a symbol of his office and authority. Some sign of their profession should be given to vestrymen also. If such a service is to be used in Pennsylvania, our legal advisers who are familiar with the feudal investitures, and our liturgiologists who make a study of the ancient customs, should confer and agree upon some appropriate symbol consistent with the dignity of the office and in harmony with historic precedent. We would take the liberty to suggest that among other things they consider the advisability of presenting each vestryman with a copy of the quota and a large Duplex Envelope as appropriate and timely emblems of their office.

CONFIRMATION APPOINTMENTS FOR APRIL

April 1.—Thursday before Easter.
Evg.—Phila., Christ, Germantown, Bishop Moulton.

April 3.—Easter Even.
P. M.—Phila., St. Mark, Bishop Moulton.

April 4.—Easter Day.
A. M.—Phila., Christ, Bishop Moulton.
P. M.—Phila., Christ Chapel, Bishop Moulton.
Evg.—Marcus Hook, St. Martin, Bishop Moulton.

April 6.—Tuesday in Easter Week.
Evg.—Norwood, St. Stephen, Bishop Moulton.

April 7.—Wednesday.
Evg.—Gulph Mills, Trinity, Bishop Moulton.

April 8.—Thursday.
Evg.—Prospect Park, St. James, Bishop Moulton.

April 9.—Friday.
Evg.—Springfield, Redeemer, Bishop Moulton.

April 11.—First Sunday after Easter.
A. M.—Lansdowne, St. John, Bishop Garland.
A. M.—West Chester, Holy Trinity, Bishop Moulton.
Evg.—Essington, St. John, Bishop Garland.
Evg.—West Chester, Ascension, Bishop Moulton.

April 14.—Wednesday.
Evg.—Prospect Park, St. James, Bishop Garland.

April 18.—Second Sunday after Easter.
A. M.—Radnor, St. Martin, Bishop Garland.
Evg.—Elkins Park, St. Paul, Bishop Garland.

April 21.—Wednesday.
Evg.—Drexel Hill, Incarnation, Bishop Garland.

April 23.—Friday.
Evg.—Wynnewood, All Saints, Bishop Garland.

April 25.—St. Mark (Third Sunday after Easter).
A. M.—Radnor, St. David, Bishop Garland.

May 2.—Fourth Sunday after Easter.
Pre-Convention.

May 9.—Fifth Sunday after Easter.
A. M.—Paoli, Good Samaritan, Bishop Garland.
Evg.—Darby, All Saints, Bishop Garland.

May 12.—Wednesday.
Evg.—Coatesville, Trinity, Bishop Garland.
Evg.—Coatesville, St. Cyril, Bishop Garland.

May 14.—Friday.
Evg.—Ridley Park, Christ, Bishop Garland.

May 13.—Ascension Day.
Evg.—Phila., St. Alban, Olney, Bishop Garland.

May 16.—Sunday after Ascension Day.
A. M.—Honeybrook, St. Mark, Bishop Garland.
P. M.—Warwick, St. Mary, Bishop Garland.

May 19.—Wednesday.
Evg.—Doylestown, St. Paul, Bishop Garland.

May 21.—Friday.
Evg.—Parkesburg, Ascension, Bishop Garland.

May 23.—Whitsunday.
A. M.—Pottstown, Christ, Bishop Garland.

May 28.—Friday.
Evg.—Downingtown, St. James, Bishop Garland.

May 30.—Trinity Sunday.
A. M.—Ordination.
P. M.—Phila., St. Mary Pro-Cathedral, Bishop Garland.

CONFIRMATIONS, FEBRUARY 21 TO MARCH 21, INCLUSIVE

Feb.		
21.	St. Luke, Bustleton	4*
24.	St. Mary's Chapel	
24.	St. Mary, Hamilton Village	5
25.	St. Michael and All Angels	23
25.	Holy Communion Chapel	42
25.	St. George, Venango	19
26.	St. John the Divine	16
23.	St. George	23
28.	St. James, Hestonville	24
28.	St. George, West	17*
28.	Epiphany, Sherwood	40*
28.	Gloria Dei	17
28.	St. James, Kingsessing	23*
28.	St. Luke, Kensington	40
Mar.		
2.	St. Elizabeth	14
3.	Mediator	47*
3.	St. Cyprian	4
4.	Covenant	36
4.	St. Giles, Stonehurst	10
5.	Grace, Hulmeville	11
5.	St. Titus, Elmwood	12
7.	Redemption	29*
7.	St. Mark, Frankford	74†
7.	Holy Comforter Memorial	14
7.	Transfiguration Chapel	13
7.	St. Andrew, West	13
9.	Prince of Peace Chapel	32
10.	Good Shepherd, Rosemont	40
10.	Atonement, Phila.	19
11.	St. Paul, Chester	32
11.	Holy Comforter, West	8
12.	Our Saviour, Jenkintown	17
12.	Calvary, West	10
14.	Holy Apostles	20
14.	St. Simon Cyrenian	40
14.	St. Asaph, Bala	22
14.	St. John, Cynwyd	19
14.	St. Andrew, Manayunk	21
16.	St. Paul, Overbrook	47
16.	St. Stephen, Clifton Heights	14
17.	Transfiguration Mission	31

*1 Received.
†5 Received.

Sursum Corda—*An Easter Meditation*

By the Rev. A. L. Urban

"Sursum corda, lift up your hearts. Heave ahead, here's luck. Art and the blue heavens, April and God's larks, green reeds and sky-scattering clouds—a stately music—Enter God."

That prose poem by Robert Louis Stevenson was written as a letter to his friend and fellow-poet, William Ernest Henley. It is a picture of a world at dawn sun up with God in it. "Ah," he continues, "until a man can say that, Enter God, he can make no art, he can make nothing."

"Enter God!" The transcendent God in a sunlit world! The glow of the heaven light! The transcendent factor in all things, in art, in polity, in industry, in religion—the lack of that makes impossible any real creation.

"O Lord, support us all the day long of this troublous life until the shadows lengthen and the evening comes and the busy world is hushed, and the fever of life is over and our work is done. Then in Thy mercy grant us a safe lodging and a holy rest and peace at the last. Amen."

This tender prayer is accredited to Robert Louis Stevenson. The poem and the prayer are by one and the same man. How shall we see in one man the poet who sees God in blue heavens and singing larks and sky-scattering clouds and the soul that prays for a holy rest when work is done? The gladness of life and its pain, its romance and its tragedy, the knowledge of life's good and of its evil, life and death in their meanings, how are these in one and the same man?

It is Easter Morning. The great Church is ablaze with light, radiant in beauty. The people kneel. They kneel in communion with a Risen Saviour. From the High Altar come the words, "Sursum corda."

Lift up your hearts. God has entered. He is in human history. He is in human experience. He enters the uplifted heart. The glad and the sad, each goes out under the blue heavens with a poem in his heart.

Sursum corda. Until the heart is lifted up thought is futile, art feeble, beauty a fading flower, love but pain, religion groping in the dark, statecraft is written in water and social construction built on sand.

"Enter God." He has. We can believe in the reality of goodness, the power of beauty, the triumph of truth, for we live in touch with Deathless Life which is the Love of God. The Immortal Son of God reveals Immortal Love. He is the unveiling of the invisible God who is perfect Love, Life and Truth. Worship Him.

"Since so it is, and in that Face for me
The final beauty burns to birth,
And all things fair in heaven and earth
Are summed and entered in a mystery
Of loveliness beyond compare.
How could my soul do less
Than worship Him, as Saviour, and as God,
Dim tho' the vision be?
Yet that faint gleam my faith can see
Of Christ, is brighter than the sun.
Without it all the world is bare
And barren as a winter's day,
Whose cold grey
Hours run
From dark to dark, without a dawn or a sunset sky
To tell the truth that Love is there
Thro' all."

17.	**Atonement, Morton**	5
18.	**Advent, Kennett Square**	8
19.	**Trinity, Swarthmore**	3
19.	**St. Aidan**	.
20.	**Redemption (Church House Chapel)**	2*
21.	**St. Stephen, Phila.**	6
21.	**St. Luke and The Epiphany**	33
21.	**St. Jude and The Nativity**	12
21.	**Redeemer, Bryn Mawr**	33
21.	**Incarnation, Phila.**	5

*1 Received.

CRIMINAL TRIBES SETTLEMENT, INDIA

At Hubli, 300 miles south of Bombay, there is a settlement of criminals whose care the government handed to the S. P. G. mission six years ago. The Rev. A. L. Bradbury, in charge, says he hopes six years may be considered a short time in which to achieve the reformation of a large number (2400) of hereditary criminals for it is abundantly clear that very much still remains to be done. There is, however, real progress visible.

There is a school with 450 children, aiming not at producing clerks but educated boys and girls whose education will be an abiding part of their lives in the future; a boys' club, a co-operative credit society, and grain shop; carpentry and masonry, to meet a shortage in those trades and provide regular work which seems to serve such people better than agricultural training; a woman's home, four children's homes, child welfare, medical work. There is an honorary doctor, a Brahman, who takes the greatest trouble, working one night in a cholera outbreak until 2 A. M. and returning when needed two hours later. There are two Indian Christian nurses and a number of other Indians whose work has called forth the admiration of Indian observers. That work has been made available for India by Christianity.

The happy family for whom the work is carried on consists of eight different castes and tribes, counterfeiters, housebreakers, bazaar pickpockets, very drunken and degraded, cheats and thieves, addicted to drugs, immoral, heavily in debt, cattle and grain thieves, highway robbers, dirty, noisy, ignorant, squalid.

Civil war seems to have become a more or less permanent condition under which many of our centers must work and is increasingly accepted more as an environment than as an emergency!—Green Year Supplement (Y. W. C. A., China).

Add to the Connecticut dentist who keeps a copy of *The Church at Work* in his office, a barber in Chicago who keeps a copy of his diocesan paper in his barber shop, where he finds it is of interest to others besides Churchmen.

The Church and the Holy Scriptures, VI

By Rev. Francis C. Hartshorne

[This is the sixth and final article in this series of contributions by Mr. Hartshorne, prepared especially for "The Church News." The fifth appeared in the issue of last month and the others in the preceding issues.—Ed.]

Says the philosophically-minded author of the Epistle to the Hebrews: "He that cometh to God must believe that He exists, and that He is the rewarder of them that seek Him." By "he that cometh to God" he means everyone whose approaches to and thoughts about God are religious ones Fo.r our ideas of God to be the basis of our religion, we need not only to believe that God exists, but also that He is a Being upon whose justice and benevolence we can depend. It is possible for men to believe in the existence of God as the Great First Cause, but without any ideas as to His Character. That might be the basis of a philosophy, but it is not enough for a religion. I once heard Doctor Fosdick illustrate this by the story of a man who was taking a Civil Service examination for the position of letter carrier, and who came to the question—"How far from the earth is the moon?" He wrote in answer: "I do not know how far the moon is from the earth, but I am very sure it is far enough away not to interfere in the least with my duties as a letter carrier in the City of New York." Doctor Fosdick pointed out that there are many people who will admit that there must be a Supreme Being over the universe, but who think of Him as entirely too far away to in any way prevent their doing exactly what they want to do.

The ancient Hebrews, especially those of the Prophetical school, were but little given to philosophizing, but were intensely interested in religion. Their God was indeed the Supreme Being, Maker and Ruler of all, but He was not far away. Some of them would have agreed with the Christian saint who said that he had come to feel that God was never more than a foot away, for a Psalmist wrote, "Thou art about my path, and about my bed; and spiest out all my ways." They would have agreed with the author of the Epistle to the Hebrews, that "all things lie open and naked before Him with Whom we have to do." And their God was righteous and benevolent.

But in asserting the righteousness and benevolence of God they ran into a difficulty, the difficulty which every believer in a good God has to face, namely, the difficulty of explaining how the present world could have a righteous and benevolent Being for its Creator and Ruler. Does the world look like the work of a benevolent Being? It does not, and never has, to thoughtful persons. The unknown author of the Book of Job is the first Scripture writer to discuss the problem, and the arguments be puts into the mouth of his hero utterly disprove the conventional assumption of Job's friends that the righteous are always fortunate and the wicked unfortunate. One does not have to be a philosopher to realize the moral problem which the world presents. When things are going well with people and there is general peace and prosperity, the problem is latent; but let there happen some unusual disaster, and many immediately ask, "How could a good God do or permit such a thing?" This was particularly true during the Great War, when multitudes of Christians had their faith shaken or even destroyed, not so much because of any sufferings of their own, as because of their inability to understand how God could permit such a thing.

It is the oldest and most persistent of all religious problems. Man has apparently always sought a solution for it ever since he began to think. Someone has said that "man is incurably religious." If so, he has been perennially occupied with this problem. It was a more acute problem for the Hebrews than for other people of antiquity because of their belief in only one God. For peoples who believed in the existence of many gods, and gods without moral character, all adverse things happening to men could be explained by and were attributed to the displeasure or whims of those deities. Others, such as the Persians, were the original inventors of Mr. Wells' ideas of one god who was altogether good, but who was being continually balked in his plans by a god who was not good, first one being victorious and then the other, as light rules part of the time and darkness part. This is known as Dualism, the idea that the universe is in the power of two contending powers. The Hebrews would have none of it, for it seriously diminished the power of God. Rather than attribute evil to the weakness of God, Hebrew prophets boldly asserted that it was in every case His doing. Says Isaiah, "I am the Lord, and there is none else; there is no god beside Me. That they may know from the rising of the sun, and from the west, that there is none beside Me. I form the light, and create darkness; I make peace, and create evil; I, the Lord, do all these things." Never was there a bolder challenge; or, perhaps we should say, a more courageous taking up of the gauntlet which scepticism is always ready to throw down to any believer in a good god.

But every reasonable contender for his faith realizes that he should be ready to give a reason for the faith that is in him. And it is precisely in the stories which we find in the second and third chapters of the Book which we call "Genesis," which means, "Origins," that are to be found the explanations, which were the accepted ones among the Hebrews, to account for the evil and adverse things which are to be found in a world created and ruled over by a good God. According to those explanations evil and adverse things were no part of God's original plan. It was not part of His plan that serpents should crawl, or that they should attack men, and men hate and fear them above all other animals; that men or women should suffer; that nature should hurt man or thwart his efforts; that some men should be slaves to others; that men should die. Every story that is told in Genesis to account for any disadvantage under which any animal, man or woman suffers, gives, as the origin and explanation for that disadvantage something that God was forced to do because of the misbehavior of the ancestral animal, man or woman. The ancients thought every such disadvantage proof positive that the animal or person was an object of Divine displeasure, and the stories in Genesis explain how that displeasure was aroused. Let us examine the origins or explanations of Genesis III.

But first let us look at the picture of the man and the woman in the Garden of Eden, before the "fall," as given in the last part of the second chapter. As we saw last month, when the plants, animals, and woman were made, the man had everything essential to his well-being, as a worker of God. Numerous plants and trees furnished them with food. But there were two trees particularly mentioned, the Tree of Life and the Tree of the Knowledge of Good and Evil. It is not said that they were not expected to eat of the Tree of Life, and the supposition is that they were expected to eat of it, and thus be kept in health, indefinitely, and never die.

That the Hebrews so understood the purpose of the Tree of Life in the garden in clear from the fact that St. John makes it the function of the Tree of Life in the Heaven described in the Book of Revelation. But of the other tree the man and woman were forbidden to eat, "lest they die." When a little girl

was told this story she asked, "Why didn't God want them to eat that fruit?" and then, as an answer was not immediately forthcoming, she remarked with a knowing look, and doubtless speaking from some personal, home experiences, "I bet He wanted it Himself." Which shows the mistake of telling these stories to young children. But many others, not children, have asked why God put the tree in the very center of the garden, where they could so easily get at it, if He did not want them to eat of it. "Fools and slow to understand," they have missed the whole point of the story, which is to illustrate the difference between animal existence and human life.

Man is like the animals in a great many ways, but he differs from all of them in alone having the capacity to feel Obligations as well as Inclinations, to feel that he Ought, or Ought Not. The garden furnished man with opportunities to use his muscles and his mind, but man has also a Moral nature, which needs opportunities of use for its development, and that opportunity was furnished by the perfectly accessible Tree of the Knowledge of Good and Evil. Strength of any kind never comes from doing easy things. The mind gains from performing mental tasks, the body, from muscular exercise, and Character is formed by making the will rule actions in accordance with convictions of right and duty. Every day the man and woman walked by the Tree of Knowledge of Good and Evil, in the very center of the garden, and steeled their minds against the thought of partaking of its attractive fruit, because of the commandment, they gained in moral strength.

What a true picture of life at any time! Many wrong things are always possible, especially in these days when so many social taboos and restraints are no longer operative, and nothing stands in the way but the "Thou shalt Not," of religion. Without the Tree of the Knowledge of Good and Evil in its center the garden would not have been a true picture of human life. And its name was not given it because of some magical property in the fruit itself, like the things Alice ate in her dream, and which made her taller or shorter, but because it was the Forbidden tree. So long as they did not eat of it, they knew God, they felt within themselves the satisfaction of rendering obedience to God, and at the same time ruling themselves. When they did eat of it they experienced fear and self-reproach, and, by contrasting their feelings with what they had been before, they knew Evil as lost Good.

But if the story had stopped, leaving the man and the woman in a condition of complete obedience or innocence, it would not have been true to life; for we know that innocence does not last, and that sooner or later there is some conscious disobedience, some yielding to inclination against obligation. How does that happen? Often, through the influence or example of other human beings. That could not have been represented in the Genesis story, for the assumption is that there were no other human beings. But it is the experience of mankind that there is often an urging, seeming to come from outside our conscious personality, to do the forbidden thing. Somehow our minds are set thinking on its desirability, and something seems to be working to overcome our scruples and to remove our fear of consequences. Christian literature attributes this influence to Satan, the prince of evil. But the Satan of the New Testament is unknown to the writers of the Old Testament, and the earlier writers do not seem to have any conception of a personal, evil spirit. Somehow the story of the first sin must be made to include suggestion to its commission. As we know, the account represents the suggestion as coming from, not through, the serpent. Milton's theory that Satan worked through the serpent finds no support in the narrative.

There were several reasons why the serpent should be thought of as the one from whom the instigation—the "beguiling"—came to the woman. In the first place, the ancients looked upon serpents as more nearly akin to demons than to animals. This is shown in the statement in Genesis, "Now the serpent was more subtle than any wild beast which the Lord God had made." He was an animal apart. Another reason was the degraded position of the serpent in the animal kingdom. Of all animals on the surface of the earth bigger than insects, the serpent is only one that is not in any degree raised above it as it moves. It has no legs. It must crawl on its whole length, and live and move in the dust much of which it must swallow. Manifestly, it was under the Divine curse. Why? Manifestly, because of some act displeasing to God on the part of the ancestral serpent. Then there was to be explained the unparalleled enmity between men and serpents. Other wild beasts attack men in order to eat them, or in self-defense, but serpents strike stealthily, and, apparently, with no other purpose than to injure. And man shows equally unreasonable and implacable hatred towards serpents. How come? By making the serpent the original instigator to disobedience all these things are explained. "And the Lord God said unto the serpent, 'Because thou hast done this thing thou art cursed above all cattle, and above all wild beasts; upon thy belly shalt thou move, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed.'"

Another phenomenon of life that needed explanation by those who believed in a good God was the subservient position of women, and the much greater amount of pain that falls to their lot than to men. That is explained as just, because it was the woman who was "beguiled," and who gave to her husband and he did eat. "Unto the woman He said, 'I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'" St. Paul, in many things a "Hebrew of the Hebrews" even after he became a Christian, adopts this explanation in toto, and uses it to support his declaration that woman should always remain subordinate to man. He writes to Timothy, "Adam was made first, and then Eve; and Adam was not deceived (beguiled), but the woman, being beguiled, hath fallen into transgression; but she shall be saved through the child-bearing." The idea seems to be that the woman was so deceived and befuddled that she lost sight of the wickedness of what she was doing; whereas the man never had any moral confusion over the matter, and knew perfectly well what he was doing. Morally, he was as blameworthy as she, but mentally he showed no weakness; he had not been influenced by the arguments of a serpent. He ate because his wife had done so.

There is doubtless much profound truth in this distinction between male and female wrongdoing. Under the influence of love, in particular, a woman may do wrong without much consciousness of its being wrong; her powers of moral discernment become weak, whereas with man that is almost never the case. If a man does wrong, it is because he wants to, or for some other reason, but not because he has lost the power to perceive that it is wrong. In our view that makes the culpability of the man who does a wrong greater than that of a woman. But the ancients did not view things that way. To them, weakness of any kind, mental or otherwise, the being "beguiled," for example, was proof of mental and moral inferiority. The Hebrews explained woman's inferior position by the story of her having been beguiled, and St. Paul justifies keeping her in an inferior position because she had been beguiled! Thus it ever is. *Assumed explanations of conditions that ought not to be are used as excuses for continuing those conditions.* Negroes are enslaved, and then it is de-

cided that God intended them to be slaves. The more favored members of society, looking upon some of the traits which have been developed in the less favored by the miserable conditions under which they have had to live, proceed to justify those conditions by the observation that such persons are only half human any way!

Had the Christian Church of his time adopted St. Paul's ideas about women, or had later generations of Christians felt bound to adhere to them because by that time they were to be found in the Scriptures, the position of women in Christian lands would not have been what it has been or become what it has become. But the history of the Christian Church, and of Christian civilization shows in many ways how the Holy Spirit, by bringing to men's minds the real meaning and force of the example and teachings of Jesus Christ, has been able to bring about the adoption of views and practices quite different from those expressed or advised by any writer of the past, even though he be a Scripture writer. The Hebrew theory of the essential inferiority of woman could not stand against the influence of the example of Christ who, from the day when He amazed His disciples by talking with the woman at the well, until the day when He made the chief occupation of His beloved disciple the taking care of a woman, always, as far as conditions would permit, treated women as if they were men. And then it is to be realized that theological dogmas, Church customs and Church liturgies have, like all State laws until recently, been exclusively "man-made." But it was a Convention composed exclusively of men that removed the last trace of Hebraism from our Marriage Service by making the man and the woman absolutely equal "before God and this company"!

The obstacles man encounters in his endeavors to wrest a living from the earth, the hazards of agriculture and the weeds and briars, and all that they represent, were explained as the punishment of man's disobedience. "And unto Adam He said, 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying Thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all thy life; thorns also and thistles shall it bring forth unto thee, and in the sweat of thy face thou shalt eat bread.'"

And another consequence followed from the disobedience of the man and his wife. God had created them with freedom of the will; of all living creatures they only had the power to disobey His Will. He would not take away that power, for that would have left them no longer human. But a limit had to be set to their exercise of that power; and that limit was set by driving them out of the garden, with its tree of life, and, deprived of access to that tree, in the course of time they died, and their descendants have been dying ever since. Says St. Paul, "Through one man sin entered into the world, and death through sin."

The principle of explaining "curses" by giving an account of the original offense which made the curse necessary and just, is carried all through Genesis. Thus the Hebrews evidently regarded the necessity of wearing clothes as a curse wished on us by Adam and Eve! The disadvantage under which the human race labors because of so many different languages, is explained by the story of the tower of Babel. Men were getting so presumptuous that something had to be done to curb them, and God accomplished that by "confounding" their languages, with the result that they could not act together and menace God's superiority. And the Flood, as the greatest catastrophe in previous history, and one attested to in the histories of all surrounding nations, had to be explained, and was explained as a desperate remedy forced upon God by the universal wickedness of men.

But the Hebrews were concerned to maintain the Benevolence of God as well as His Righteousness. This they did in their account of the flood. They knew that people might reason that, if the original flood had been caused by the wickedness of men, might not another flood be expected at any time, because of continued wickedness? The answer of Genesis to that is—No. God is righteous, and God is provoked every day. But God has a heart. The spectacle of men, women, children and all animals being engulfed and perishing miserably in the arising waters was almost more than God could stand, and He registered a vow that He was never going to look on anything like that again. Man was bound to be wicked, because the imagination of his heart was always toward evil from his youth. But the remedy of a flood was worse to God than the disease, and so He told Noah that He would never do it again, and, as a token and pledge of His resolution, He would place a rainbow in the cloud, and when, after a rain, they saw a rainbow, they would remember that, no matter how long it might continue raining at any time, they were not to fear another flood, for, while men might deserve it, God was too tenderhearted to bring it on them.

Last summer, a gentleman in Holland, who had travelled in India, told the writer that a story they told there to

(Continued on next page)

Six Marks *Of a* Christian

BY CANON SHATFORD

For several years Canon Shatford has been one of the most popular speakers at the Garrick Lenten Services. In this book he makes a powerful appeal to earnest Christian men and women. He emphasizes in a plain, straightforward manner six outstanding principles in the life of the Saviour and applies them to the life of the Christian today.

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(*Continued from page 247*)

account for the rainbow was that once a princess fell in love with a low caste man, and as nothing could come of it, the princess died of grief, and went to heaven, where she continued to weep so copiously and continually that finally her tears made a bridge between heaven and earth, by means of which she and her lover were united. And that is all the rainbow, when they saw it, reminded the Indians of, a story illustrating the imperishable nature of true love. But when the Hebrew looked out after the storm was over, and saw the beautiful bow in the heavens, it was beautiful because of what it stood for, as well as in itself, for he said to himself: "That is the sign of God's promise! Our God is righteous, and He is provoked every day, but, like as a father pitieth his own children, even so is our God merciful to them that fear Him."

And that illustrates the thought with which I would like to close this series of articles. The books of the Bible, if looked upon, as they always should be, as containing the thoughts of men of certain periods in the moral and religious development of the race, and if considered with due relation to the ideas of men of other race and religions in the same period, will not need any defending, much less, any apologizing for. When we say, even of the books of the Old Testament, that they are the Word of God, we mean just what St. Paul meant when he said that the Hebrews had the "oracles of God," that is, fuller, finer and more true ideas of God than any other race at the same time. Yet it is true that many of those books have little more than an archaeological interest for Christians; they show what men of old thought about God; they should not be looked upon as telling *us* what to think about God.

But when we consider how extremely little evidence they had to *support* their belief in God's righteousness and benevolence, we should be lost in admiration for their faith. "Faith," says the Scripture writer who had an exceptional understanding of the Hebrew mind, "is the substance of things hoped for, the evidence of things not seen; by it the elders obtained a good report." And then he goes on to extoll the faith of the men of old, who died without having obtained the promises, who never had any real evidence to justify their faith. The stories in Genesis were not the *origin* of the Hebrew faith in a good and righteous God; they were handed down in defense of a faith *independent of them,* and which must have been God-inspired. That they had their times of difficulty and doubt is clear from a few passages in the Prophets and in the Psalms and in Job; but they all "died in the faith." But God had provided a better thing for us than all the stories and arguments which they handed down to vindicate their faith in God, for God has in these last days spoken unto us through His Son, and has even revealed Himself in His Son. Our attempts to explain the world and what happens in it may not be much more satisfactory or convincing than those of the men of old; but we do not have to explain or justify the world, for we KNOW the Goodness of God; because it was revealed in the Lord Jesus. While He was on earth, our Lord was the only one who realized how He was supplying the evidence for faith in God which the men of old had had to do without, and for which they had longed. He said, once, "All things are delivered to Me of My Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, AND he to whom the Son will reveal Him. And He turned to His disciples and said privately, 'Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see those things which ye see,

Morrisville Community House Reports Splendid Progress

Members of the church throughout the Diocese will be interested in the splendid progress which the Church Community House at Morrisville, Bucks County, is doing.

This work, it will be recalled, was started as a unique and original experiment in Christian Social Service to a community of approximately 9000. Long since it passed the experimental stage, and is now doing a practical Christian service in such a way as to meet the commendation and support of virtually every religious body in the Bucks County town.

At the last meeting of the Executive Council of the Diocese, Mr. Thomas B. Stockham, of Morrisville, and a charter member of the Community House, gave in a delightfully informal way a review of some of the many interesting details which show how the community is responding to the efforts being put forward by those in charge of the Community House.

Under direction of the Morrisville Chamber of Commerce, a committee of that body instituted a campaign for funds and about $4600 was realized. Four bowling alleys have been placed in the house. From December 19th, when these were opened, to March 6th, when a report was submitted, the bowling alleys have netted the Community House board $1152.95.

Bowling teams were organized among employes of different factories and throughout the winter many tournaments were held in the Community House. The management has been compelled to open up the bowling alleys a number of afternoons for women.

Basketball is played in the Auditorium every Monday night and motion pictures are shown every Wednesday night. The "movies" are proving more profitable than ever and have been shown to crowded houses all winter.

The School Board of Morrisville has contracted for use of the Auditorium and Assembly Room for $300 a season. The firemen are arranging for a similar contract. A group of young people in like manner have engaged the hall for a number of dances. All these guarantee the Board regular sums toward the upkeep of the building.

The Home and School League meetings have become so popular that they are now overtaxing the capacity of the Assembly Room, which will probably necessitate the use of the Auditorium.

The Library Association has reduced its indebtedness of about $900 to something less than $100. Circulation of books this year will probably exceed that of the first year by several hundred. Mrs. Kempton, head of the Church Periodical Club of the Diocese, continues to send books to the Community House. The last installment came from parishes in New York State, evidently from friends Mrs. Kempton had interested. The Board has been compelled to build additional book shelves, and from fines and the pay-shelf has replaced many of the juvenile books that were worn out. The Red Cross Community Nurse is doing a wonderful work in the community. Receipts to the Red Cross from fees she receives total between $60 and $80 a month.

On February 2nd the Morrisville Chamber of Commerce held its annual dinner in the Auditorium. It was really a "Philadelphia Night." Mr. Walter Wood and Mr. D. B. Flower, who are purchasing property in Morrisville to locate industrial plants, spoke briefly on their plans. Other speakers were: Mr. William E. Barbard, Professor Calvin O. Althouse and Hon. J. Hampton Moore, former Mayor of Philadelphia.

All our church people are cordially invited to come to the Community House any time and obtain a close range knowledge of its operations as a social service work under Christian influences.

and have not seen them; and to hear those things which ye hear, and have not heard them.'"

Perhaps our study of what the men of old thought may help us to appreciate what was in our Lord's mind when He spoke those words. In any case, let us remember the order of ideas—the Church to teach, the Scriptures to illustrate and confirm. But, over all, the Holy Spirit, to lead us into all truth. "Grant us, O Lord, by the same Spirit, to have a right judgment in all things, and evermore to rejoice in His holy comfort."

GIRLS' FRIENDLY SOCIETY

At the Annual Missionary Service for the Society in this Diocese, held in the Church House on Friday evening, February 19th, the speaker was Miss Helen C. C. Brent, the G. F. S. National Missions Head. She came to tell the Members especially of the Igorote and Moro girls of the Philippine Islands, as work for them will be two of the National Money Objects for 1926. Miss Brent is the sister of Bishop Brent, who for so long a time ministered to the people on the Islands, and having herself lived there for several years could tell of conditions in a very understanding as well as interesting way. Very good pictures were shown.

A Supper-Conference under the auspices of the Social Service Department of the G. F. S. in this Diocese was held Thursday evening, March 11th, at the Southern Tea Room, 2116 Walnut Street, with eighty-seven persons present, representing eighteen Branches. The speaker was Mrs. May L. Morrison, Associate-Director of the Department of Immigrant Aid, New York City Mission Society. Mrs. Morrison briefly outlined the work at Ellis Island, contrasting the past overcrowding with the present improved conditions under the new Immigration law. While the numbers may be reduced the human element remains the same, and the speaker told many stories of her experiences in dealing with these strangers, who come so filled with hope and expectation to "this land of their golden dreams," often to find at its very threshold disappointment, restrictions and governmental "red tape" quite beyond their power to understand. It is the social worker's privilege to interpret, sympathize and help. The Girls' Friendly Society, through its Secretary for Work among the Foreign Born, is in active co-operation with Mrs. Morrison, and the latter gave high praise for the assistance she thus receives.

The Annual Service for Members and Associates will be held Thursday evening, April 22nd, in the Church of the Holy Trinity, Philadelphia. The preacher will be the Rt. Rev. George W. Davenport, D.D., of Easton, Md.

THE LENTEN OFFERING

The Church Schools Lenten Offering for Missions had its birth in the Diocese of Pennsylvania. It was started in St. John's Church, Cynwyd, in 1887, with an offering of $200, and has since spread to every Diocese. The Lenten Offering from THIS DIOCESE has grown almost every year, until last year it reached the splendid sum of $68,683, which was $2500 more than was ever given before. The four Dioceses contributing the most to this offering in 1925 were:

1.	Pennsylvania	$68,683.31
2.	New York	41,682.67
3.	Newark	20,786.13
4.	Massachusetts	18,873.36

The Lenten Offering last year from the Church Schools of the WHOLE CHURCH reached the splendid sum of $480,000. We hope this year it will be $500,000.

The need for Missions at home and abroad is greater than ever; we are therefore striving to exceed $70,000 this year. Some schools did wonderfully well last year. If we all do our best to give of our best this year, the goal will be reached.

The Offering helps to meet the Parish Quota, and greatly assists the National Council of the Church in meeting the salaries of our missionaries at home and abroad.

A MILLION FOR MISSIONS

If the Church Schools of our Diocese give this year, as it is hoped they will give,—at least $70,000,—they will have given in 25 years $1,000,000 to the missionary work of the Church, as shown by the following table of offerings:

1902	$22,847.99	1908	$35,190.28	1914	$33,151.00	1920	$43,451.96
1903	26,883.80	1909	36,689.48	1915	31,113.69	1921	51,562.32
1904	27,934.75	1910	29,262.86	1916	35,994.59	1922	53,846.01
1905	31,010.20	1911	33,197.24	1917	34,935.09	1923	60,181.18
1906	32,633.69	1912	33,955.07	1918	33,992.09	1924	66,540.10
1907	33,044.99	1913	33,074.38	1919	40,276.43	1925	68,683.31
						1926	70,000.00

FORWARDING YOUR LENTEN OFFERING

You can materially assist the rapid counting and reporting the total of the offering at the Presentation Service, if you will see that your School sends its check as soon after Easter as possible, at all events before April 26th, to the Treasurer of Lenten Offerings, Mr. George W. Jacobs, 1726 Chestnut Street, Philadelphia. Mr. Jacobs will send your treasurer a RECEIPT and a VOUCHER for the amount you send him. Your School will place the VOUCHER in the Alms basin at the Presentation Service, but your treasurer is to retain the RECEIPT. You are earnestly urged to co-operate in this effort.

THE PRESENTATION SERVICE

The Annual Service of the Church Schools of the Diocese, for the Presentation of the Lenten Offering, will be held the Fifth Sunday after Easter, May 9th, at 4 P. M., in Holy Trinity Church, Nineteenth and Walnut Streets. Arrangements have been made for an overflow meeting to be held in the Parish House of Holy Trinity Church, at the same hour, so that all who come may be accommodated. Bishop Garland will be present to receive the Offering, and the address will be delivered by the Rev. John W. Suter, Jr., Executive Secretary of the Department of Religious Education of the National Council.

If the weather is fine there will be a Procession around Rittenhouse Square, starting at 3.30 P. M. Please have as many present from your School as possible, and see that they bring their banners with them. Boy Scout Troops with their bands, and Junior Choirs, are also invited to take part. The Choirs may vest in the Church House. The Procession will be organized under the direction of the Rev. A. R. Van Meter, and notices will be sent later, requesting each School to meet at certain specified points around the Square, to assist the formation of an effective Procession.

The Woman's Auxiliary Department

Edited by CLARA M. BREED

Worship and Work

With Lent behind us and in this Easter-Tide, we cannot close our eyes to the Fields that are open to the vision of every thoughtful man or woman; and we must feel the nearer and pressing necessity for two things that in our Church life go hand in hand, *Worship* and *Work*.

The one promotes the other, and the cry for both comes from our workers not only in our foreign lands, but in our big cities. They urge us to forget little differences and join together in *Unity* in the work of helping our less fortunate brothers and sisters to help themselves. Bishop Brent never ceases to preach *Unity*, especially Unity for work. He says, "We must popularize the question of Unity and widen the vision of Church membership for it." He would like to see it "penetrate the whole realm of Christian thought."

Unity in active work for Christ. With our Risen Lord, everything is very *vital* and *active*. During His ministry, it would seem that Healing the sick was almost as prominent as Preaching the Gospel; but as before they went hand in hand: Worship and Work. Let us (as a modern writer in our Church says) "Translate our Faith into Life and make our Risen Christ a living and pulsating force in the world, and bring the power of His Resurrection to bear upon all the intricate and complicated problems of the day" (and to continue quoting from our writer), "Let us make Christianity as it was at the beginning. A *social movement*. Christ was profoundly interested in his fellow-men. His relations with His family, his friends at Bethany, and *all* the people who came out from the crowds to question Him. He loved to mingle with the people and the common people heard Him gladly." We are in the midst of social movements, and readjustments; and as followers of Jesus Christ, we must be more interested in *people*. The Church's voice is *not still*. It ought to speak through *our* voices, and it will make itself heard, *if we live our* Creed, and show that it is *no* dead thing. Our Lord is not in the Tomb; He is Risen.

MISSION STUDY CLASSES FINAL SESSION OF YEAR TO BE HELD APRIL 6

The year's work of the Mission Study Classes in the Diocese will close with the final session on Monday evening, April 12th, at 8 o'clock, in Holy Trinity Parish House.

To this meeting every class is asked to send representatives who will present their offering. This year all offerings will go to build a church at Arcahaie, Haiti. It is hoped that a grandson of Bishop Holly (the first Bishop of Haiti) who is a student at the Divinity School will be at the meeting.

Bishop Carson tells us that the building at present used for the Church services is a tumble-down affair that cannot be securely closed, and protected from wandering animals and destructive humans. The need in Haiti for the most elementary necessities for a reverent service is appalling. A woman's white petticoat has not infrequently been used for a fair linen cloth! The Commission on Mission Study has pledged to Bishop Carson $1000. This will build the church. The people have undertaken to raise the money for the furnishings. The Rev. Leon Jones is in charge of the work at Arcahaie. He was a student at the Philadelphia Divinity School and is well known here. Because of the great need in Haiti we must not only fulfill our pledge to Bishop Carson but overpay the amount promised.

MISS BOYER COMES HERE APRIL 20-21 TO HOLD TWO-DAY INSTITUTE

On April 20th and 21st Miss Laura Boyer, the Assistant National Educational Secretary of the Woman's Auxiliary will come to Philadelphia to give a two-day Institute.

Her subject will be, "The Discussion Method." The meetings will begin at 10 o'clock at the Church House. There will be three sessions each day.

These classes are for all who teach or are interested in teaching; they are not exclusively for mission study class leaders. A knowledge of the Discussion Method is of great value to all teachers; it is a method of the new pedagogy that we all need to study and to master. It is our Lord's own method, a method that stimulates individual thought and is expressed in discussion, and in group thinking.

Any woman coming to the Institute from a distance can be entertained over night if she will write to Mrs. John E. Hill, Church House, 202 South Nineteenth Street, Philadelphia.

THIS PARISH ALIVE TO MISSION STUDY

Mission Study was ardently pursued in the parish of the Advocate, Philadelphia, during Lent. There was one class for women under the auspices of the Missionary Chapter, four classes in the Girls' Friendly Society and three classes in the Order of Sir Galahad, a total of eight classes, with a total enrollment of nearly two hundred. The women's class was led by the parish Educational Secretary, Mrs. Thompson, the G. F. S. classes by the Associates and the Galahad classes by the Counsellors.

THE STORY OF DOROTHY JEBB; WHAT A LITTLE GIRL CAN DO

In the Sunday School at Kelton in Chester County there is a little girl named Dorothy Jebb who has the real missionary spirit. One day she saw in a magazine the picture of some people worshipping idols and she told her mother that she wanted to send a Bible to these people and tell them they must worship the true God, so she saved two dollars and gave it to her rector to buy a Bible and to send it to the people who worshipped idols. He sent the Bible to the Bishop of Tokyo who gave it to a young Japanese girl catechist and she writes to Dorothy how much she appreciates the Bible, and so keeps Dorothy in touch with missionary work in Japan. At Christmas time she received a lacquer box from her Japanese friend and Dorothy sent her a "Story of the Bible."

THE DIOCESAN COMMITTEE

St. Barnabas, Germantown, was brought before the Committee last month in the report of one of our members. This mission to the colored people of Germantown is well on its way to self support, through the faithful work of the Priest-in-charge and his devoted people. They are working hard to get their full equipment of church and parish building before they can be ready to forge ahead for themselves.

By great efforts the people raised money for the new parish house, leaving a small mortgage, which the Diocese agreed to carry for them for the present. Only the first floor of the parish house has been built, but quite a sum has been collected for the second floor, which is to be a memorial to Doctor Upjohn, who was the devoted friend of the Mission. Our money this month will help the Diocese pay the interest on the mortgage. The parish house is much used and is really necessary for the social work of the neighborhood. After the graduation exercises of the Germantown High School last February all the colored graduates of the school were entertained in the parish house.

After this we had a delightful talk by Doctor Mockridge on the Episcopal Hospital and our responsibility for this, our own hospital. Doctor Mockridge made us feel, in a very happy way, some personal things the Diocesan Committee could do for the nurses there. He mentioned first the need of a radio, and this was promised at once by his own parish. Other definite things were mentioned, and the Diocesan Committee is forming plans to do some definite piece of work.

DOMESTIC COMMITTEE

Doctor Peabody of St. Paul's, Chestnut Hill, spoke to the Domestic Committee, in March on work in the Philippines. He spoke of the American Boy's school at Baguio, started for the sons of officers of the Army and Navy and business men who were stationed in the Philippine Islands. This is an excellent school, situated in the mountains where the boys can keep healthy and at the same time be learning, and the school has a widespread influence.

Doctor Peabody made a plea for the Easter School for the Igorots. These people came in an early Malay invasion of the islands and were driven up into the mountains. The town of Bontoc founded in the time of Queen Elizabeth has remained just as it was; houses being built of thick grass, and the men and women still wearing very scant clothing. Notable work has been done here by Rev. Walter C. Clapp and others not only in preaching the Gospel but in applying it for community and social life. One boy early baptized by Mr. Clapp and named Hillary Clapp is now working in the Bagio school. Many of the children brought up in our Church are now filling useful positions in government schools and hospitals, or in the Philippine constabulary. There are fifty or sixty children in the Bagio school, and the Christian teaching appeals to them, and they always enjoy the Church services. The school needs $2500, and the Domestic Committee hopes to raise $500 of this amount. This work (as does all work spoken of at the Domestic Committee) counts on the Quota.

THE PRESENTATION SERVICE OF THE UNITED THANK OFFERING

The Spring presentation Service will be held on Thursday, April 29th, at 10.30 A. M. in St. James' Church, Twenty-second and Walnut Streets, Philadelphia.

The Bishop of the Diocese will be the Celebrant.

The name of the preacher will be announced later.

After the service there will be a short Conference of the Treasurers in St. James' Parish House.

* * *

Once again we will gather together to make this gift to God: this gift which represents neither labor nor sacrifice, but the spontaneous and joyful rendering to a dear Father the expression of our gratitude.

How much He is always doing for us—how many pleasures He gives us—how many troubles He spares us!

These dollars, these dimes, these pennies collected in our "Little Blue Boxes" during the past winter will say to God what we could not express in words, when we lay them before Him for His use toward the coming of His Kingdom.

Let us pray that our Offering may be worthy of Him to Whom we will present it.

Faithfully yours,

HANNAH C. BAKER,
Diocesan Treasurer.

COLORED COMMITTEE

Our Colored Committee had a rare treat in March, hearing from Doctor Patton, who probably knows more about the Colored work in our Church than any other man. He spoke for education and for more organized work throughout the Church, and paid a tribute to two organizations: that of *The Woman's Auxiliary* and St. Andrew's Brotherhood, both of whom he said stand for "what is best in the Church" and also do much aggressive work all over the world.

Of course in stressing education for the negro, the American Church Institute, Doctor Patton says, has raised the standard of *all* the schools. Already we have ten schools under this Institute and before long will have an Institute school in every State. Our three aims in this Institute are to train spiritual leaders, teachers for public schools, and teachers for industrial work. Take ten people, and *nine* will follow the tenth *if* he can convince them in a forceful way. The schools under the Institute are so well thought of that the Rockefeller fund gave to the Ft. Valley school $100,000, towards rebuilding. Doctor Patton has been most successful with his Colored Quartette and he invited the Colored Committee to ask him to Philadelphia for two weeks, and give them the opportunity to sing in the Churches. In several Church in the South, the Rector turned over the church to them and they acted as choir and sang the hymns and chants.

Doctor Russell of St. Paul's, Lawrenceville, who always has encouraging reports to give about his wonderful school (one of the best in the South) told the Committee, teachers for the Public School (Colored) were to be chosen from St. Paul's. The boys and girls industrial work there has made a name for itself and at present there is under construction a new dormitory for the girls to replace the flimsy fire trap that has been all they had. More money is needed but the boys are doing the work, and Doctor Russell is sure the money will come. The school is now over eight years old and represents a $500,000 plant.

INDIANS' HOPE ASSOCIATION

A letter from the Rev. Edward T. Brown was read at the February meeting and contained the interesting infor-

mation that $70,000 has already been given to the Cathedral Fund, and they hope to begin building this spring. The Cathedral is to be a memorial in Reno to Bishops Whitaker, Leonard, Robinson and Hunting, the pioneer bishops of Nevada, and the sum to be raised for this purpose is $100,000. Mr. Brown also spoke of the splendid work being done by Deaconess Lucy Carter who has labored among the Piutes of Nevada for over twenty years, and of the devoted work of Miss Harmon who unfortunately, in her self-sacrificing ministrations, has recently contracted trachoma, that scourge of the Indians, and has to spend three weeks in a darkened room. She will recover without loss of sight.

Miss Blacknall of St. Mark's Mission, Nenana, Alaska, gave an interesting account of the work in the school for Indian boys and girls. They have thirty children in the school who live there from five to eight years. They enter about seven years of age, and they try to keep them until they finish the eighth grade. The Mission has a so-called dispensary, in one curtained corner of which the nurse has a bed, in another corner is a bed for the sick; they also have a couch in one end of this small space which serves as a sitting-room. In another building they have a storeroom for clothes sent to the Mission, also what they call the "big room" which serves as a playroom and workroom. There is a small kitchen which is really a passage-way to the "big room." They have no cook, so the missionary workers have to do the cooking as well as teach and care for the children. There are no drains or conveniences, the dirty water is poured in a barrel which is emptied from time to time. From October to May it is winter, the thermometer going to sixty and sixty-eight degrees below zero. The sun comes up only a little way above the horizon and they have to work by artificial light. They have a chapel with a pretty altar carved by the Indians years ago, and they also have a laundry.

It has been asked what becomes of the children after they leave the school and does the work pay? Miss Blacknall says that from her experience it does pay, and that we owe it to the Indian to give him the opportunity to be better, to teach them how to have better homes and to be clean, honest and upright. It is slow work, and while there have been lapses some of the children have done very well. One Indian girl who has finished the eighth grade now assists them, and Johnny Fredson is known to all the Church. Bishop Rowe is anxious to arouse special interest in this school.

BISHOP AND MRS. GARLAND ARE AUXILIARY OFFICERS GUESTS AT LUNCHEON

One of the most enjoyable affairs the Church of the Saviour has ever known took place on Tuesday, January 26, 1926, when a most successful luncheon was given under the auspices of the Woman's Auxiliary. One hundred and fifty-seven women accepted. The Bishop of the Diocese and Mrs. Garland were the guests of honor, and the President of the Woman's Auxiliary of the Diocese, as well as the Chairmen of the five Committees were also guests of the day.

Before the luncheon there was an informal reception to Bishop and Mrs. Garland. After the luncheon, which was most delightful, was served, the speakers were introduced by Mrs. Charles Watson, President of the Auxiliary of the Church of the Saviour, who, in her usual gracious manner, presented the Rector, Bishop DuMoulin, who in turn presented Bishop Garland, whom we were most fortunate in having as our principal speaker. Having just returned from a visit to Mexico on his way to the General Convention, it was most fitting that he should speak to us of the work of the Church in that country. After a brief survey of the Mexican people and their customs, the Bishop painted for us a word picture of the various Mission Stations, the missionaries and their work, and surely everyone who listened to the eloquent address could visualize the priests of the Church and deaconesses at work in this time of religious unrest in Mexico.

From the Bishop's stirring words, we realize the Church has not risen to her responsibility and opportunity for these Mexican people, but he so inspired and enthused us that we feel sure the Church will redouble her efforts in this field, which must have a great future before her in religious education.

Mrs. John Markoe, President of the Indians' Hope Association, reminded us in her enthusiastic charming way of the great debt we, as Americans, owe the North American Indian, and took it for granted we were all intensely interested in the Indian work. She reviewed the work in South Dakota under Bishop Burleson, the Indian work in Alaska, and the wonderfully interesting work of the Indian Village in Wyoming under Bishop Nathaniel Thomas.

Mrs. F. E. D. Newbold, of the Domestic Committee, brought us a greeting from her Committee, giving us a delightful synopsis of the good things to come before the Domestic Committee, with a most cordial invitation to attend their meetings.

Mrs. W. J. Haines, one of the Vice-Presidents of the Foreign Committee, brought as her greeting a most interesting account of a recent meeting of the Foreign Committee, at which Mrs. Lee, of Anking, China, told of the industrial work among the women.

Mrs. Henry K. Dillard, Jr., reviewed the work of the Colored Committee, whose work is entirely outside our own Diocese—their budget asking for Negro work in the different dioceses who need assistance and for maintenance of the American Church Institute for Negroes.

Mrs. John D. Thomas brought the greetings from the Diocesan Committee, reminding us of the many wonderful Missions, Homes and Institutions carried on in this Diocese. In closing, she made an appeal for the Church Extension Fund of the Diocese.

Mrs. Watson made a plea for more members of the Auxiliary and invited every member of the Church to attend our meeting on the second Monday afternoon of each month at 2 o'clock. The meeting was then closed with the Benediction.

The Auxiliary is now planning to have a Reciprocity Luncheon on April 12th, to which only members of the Auxiliary will be invited and when the Presidents of the Auxiliaries of every Parish in West Philadelphia will be invited. We hope by a happy exchange of ideas to promote a spirit of enthusiasm and cooperation which these social functions seem to foster.

FLORENCE E. KENNEDY,
Chairman.

FOREIGN COMMITTEE

Dr. Rudolf Teusler, of St. Luke's Hospital, Tokyo, has been in the mission field twenty-five years. That does not seem very long, but when you realize that the whole life of modern missions is only about eighty years, twenty-five is quite a part of it. The conception of work in heathen lands has utterly changed in that time. The idea used to be to send Christians out to save the heathen who were rushing to perdition "to save them as brands from the burning." Now, however, our workers go out to live among them, to show them Christ, to teach and help them to find and save their souls through Christ, "He came not to destroy but to fulfill." Show them through the best and purest of *their* religion that its consummation must be Christ, He never left any Nation without some glimpse of Him in their own religion, and that is to be stressed and built upon by those who come to them bringing the Gospel. The changed viewpoint is as evident in Dr. Teusler's own sphere, medicine. No longer is the Doctor's primary object to cure all sickness, but to prevent any

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vides all the relief that is required to prevent the Clergy and their families suffering acutely. Everywhere the Church needs some other fund from which special grants can be made to meet special needs, and in our old Christmas Fund we have just such a fund and should promptly enable the Trustees to use it to supplement the Pension Fund where the latter is weak, or does not apply.

"Cut and Dried"

It is sometimes said that the work of the Convention is becoming uninteresting and unimportant, because "everything is cut and dried." Come now, let us reason together. Is it not well, indeed, essential, that any projects to be undertaken or changes in regulations or methods to be adopted should be well thought out before they are acted upon? Well, then, how or when or where are such projects and proposals to get that necessary careful consideration? Hardly in and during the Convention, which at best has only a few hours to consider them and is composed, for the most part, of persons who have not, until then, given the subjects any thought. The Convention would not know of the necessity for any new projects or of any changes unless some persons called their attention to them, and would there be any wisdom in calling attention to problems without at the same time suggesting solutions for them?

Programs for Action

What the Convention has done in the last half-dozen years is to set up certain permanent bodies charged with the duty of conducting and planning for the work of the Diocese all the year round. If the Convention appears "cut and dried" because those agencies of its own creation bring in well-rounded programs for action it is proof that they are "on the job"; they are doing what they were set up to do.

What happens "behind the scenes" is no mystery, no hatching of deep-laid schemes and plots. Nothing is "sprung" upon the Convention, and of every important proposed change the delegates all have notice, and the effect of any proposed change has always been pointed out before its adoption.

What happens is simply this. In Departments, in Commissions, problems arise in the administration of the affairs of the Diocese. The men concerned with and about such problems meet and talk the matters over, and perhaps arrive at a tentative conclusion as to what should be done. Then they go home, but continue to think of the matter, and perhaps write or telephone to each other if some new idea comes to them, or they get additional information. Then they meet again, and finally work out something which is not the plan of any one man, but represents the best judgment of several, and that is the project which eventually comes before the Convention. If it is "cut and dried" it is so because it is like good lumber, cut to measure and well seasoned.

The men who do these things are in no sense "super-men"; many members of the Convention could do them just as well, but it happens to be the business of certain men to do them. But they need the approval and backing of the Convention to give their proposals validity and force. And after all, the Convention exists to serve the Church, and not for its own sake. "And as we have many members in one body, and not all members have the same office, so we, being many, are one body in Christ, and members one of another."

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sickness. Not to make well, so much as to keep well. A great problem confronts Dr. Teusler. We can only pay about $1200.00 a year for unmarried men, and about $1500.00 a year for a married man. Living in Tokyo is much more expensive than in New York. Eggs are eight for $1.00. Gas is 65 cents a gallon and other things in proportion. We need *another* Doctor. Where is he?

WEST PHILA. CHURCH SOCIAL SERVICE COMMITTEE

A very interesting meeting was held March 11th in the Parish House of the Church of the Saviour, Mrs. R. C. Loving, Chairman. This is under the West Philadelphia Convocation, of which Mrs. J. Kennedy is President.

Bishop Frank DuMoulin opened the meeting with prayer and greeted all the members. Mrs. Loving told of the great need of a Day Nursery and playground in the 27th Ward. She congratulated the Committee on doing such wonderful work in the homes and hospitals, especially at the Philadelphia General Hospital, where many of the Committee do wonderful work under the direction of Chaplain Buzby, also their work with social service organizations in the city, where they help in family work.

Plans were made to bring cheer at Easter to hundreds of shut-ins.

Mrs. M. Rowe, of the Housing Commission, gave a very interesting talk, illustrated by pictures, on housing conditions and told the Committee how it could help better conditions. The Rev. Cresson McHenry spoke about social service work and told the the Committee it should make a survey of West Philadelphia and see just what was needed to improve conditions.

There were forty members present representing eleven churches in West Philadelphia. We feel under the direction of our new Chairman, Mrs. R. C. Loving, who for many years has done social service work in churches and clubs, that this Committee will do great and worthwhile work, not only in West Philadelphia, but wherever needed.

Mrs. Clair Gibson,
Secretary.

THE LORD'S LAND

Gardening time is here. With spring coming on, the following story may inspire many gardeners to similar good works:

"I enclose a check for $12.55 for the Japan Reconstruction Fund, from St. Andrew's Mission, Piedmont Parish, Virginia," writes a diocesan treasurer to the national treasurer, "and I enclose a copy of the rector's letter telling how the money was raised by the mountain people."

The rector writes, "I am trying to teach them that they must do something for others and not always be receiving. I have a small plot of ground at the mission, that I call the Lord's Land. I get these people to plow the ground and help me set out tomato plants and cultivate it. Even the little children helped to weed it, without pay, and to pick the tomatoes. I hauled them to the cannery at Marshall, sold them and am sending you the proceeds."

In a later letter the rector says, "It is remarkable how these people respond to appeals. I told them I wanted them to bring an offering from field and garden as an offering to the Lord, and then we would send the things to the hospital in a nearby town that was asking for such donations. The things they brought filed my car almost to overflowing. And some of these very people will hardly have enough food to eat this winter. Is it not wonderful to be able to help in work like this?"

Bishop Brent in January confirmed five Indians at the Indian Chapel of the Redeemer, New Town, N. Y., presented by the lay missionary, Mr. W. B. Newell.

The Hon. Yen Hui Ch'ing, newly appointed ambassador of China in Great Britain, is the son of a clergyman of the Church in China and was graduated from St. John's College, Shanghai, and Yale University.—*Rhode Island Record.*

The Young People's Fellowship Provincial Convention Program

The Diocesan Council of the Young People's Fellowship is rapidly working out the detailed plans for the Provincial Convention of the Fellowship. The Convention will be held in Philadelphia on April 23-24-25. Here is the tentative program:

FRIDAY, APRIL 23

5.00-8.00 P. M. Registration at Holy Trinity Parish House, 217 So. 20th St.

8.00 P. M. "Get-Together" evening; Group Games and Songs.

9.30 P. M. Bible Play by the Young People of Calvary Church, Germantown.

SATURDAY, APRIL 24

9.00 A. M. Devotional Service in Holy Trinity Parish House.

9.30 A. M. Messages of Greeting from the Provincial Bishops.

10.00-11.00 A. M. Conferences: (a) The Problem of Discussion and How to Secure It; (b) Conference for Advisors and Clergymen; (c) Conference for Diocesan Officers.

11.00 A. M. Address by Rev. John R. Hart, "Vocational Guidance: Life Work."

12.00 M. Lunch.

1.00 P. M. Conferences: (a) The Devotional Life of the Fellowship; (b) Inter-parochial Fellowship; (c) Different Kinds of Service.

2.00 P. M. Address by Rev. Joseph Fort Newton, D.D.

7.00 P. M. Banquet at Holy Apostles' Parish House, 21st and Christian Sts.; Speakers, Bishop Garland, Dr. Wm. C. Sturgis, and others.

SUNDAY, APRIL 25

Corporate Communion in different parishes of the Diocese where the Young People's Fellowship has been formed.

11.00 A. M. Closing Service at Old Christ Church, Second Street above Market.

A cordial invitation is extended to any persons who wish to come for any of the conferences or addresses or services.

GROUP COUNCIL MEETING

On Monday evening, March 15th, the Group Council of the Young People's Fellowship met in the Church House at 8 o'clock. The Council heard reports of the chairmen of all the sub-committees, which are making preparations for the coming Provincial Convention on April 23rd-25th.

The Council learned that there might be from 150 to 200 visiting young people coming from all over the Third Province. It was their decision that these many guests ought to be entertained in the homes of the Young People themselves rather than in the homes of the older communicants of the different parishes in the Diocese.

The plans for the Convention were discussed in detail and the members of the Council will go back to their own fellowships in order to explain carefully the detailed plans for the Convention.

At the close of the meeting the four new fellowships, formed in the Diocese since the Y. P. F. Convention in November, told very briefly of the story of their "birth" and of the beginning of their activities in the life of their parishes. The four fellowships are Christ Church, Germantown; St. Simeon's; Holy Nativity, Rockledge, and St. David's, Manayunk.

PAGEANT IS PRESENTED IN CHURCH OF ADVOCATE

The Church of the Advocate, Philadelphia, the Rev. J. H. Lever, rector, was filled on two successive Sunday evenings when the pageant "The Quest of the Grail" was presented by seventy-five men, women, boys and girls. This pageant is an outline in action of the life of Sir Galahad and while very dramatic is always very reverent and churchly. The Church of the Advocate especially lends itself to such a pageant. Its interior is white limestone and its stately proportions and noble columns remind one of European Cathedrals. The seating capacity is a thousand. The pageant was chosen especially to serve as part of the Lenten preparation.

YOUNG PEOPLE AIDING TO ESTABLISH LIBRARY

Young people of the Church in several Dioceses, notably Texas, Southern Ohio and Olympia, are doing a fine work through the Church Periodical Club. In Texas they have undertaken to help build up a library at St. James' High School for Boys, in Wuhu, China, Diocese of Anking. The plan is for each parish to give the price of a book, and sign the bookplate to be placed on it. The young people have invited other Dioceses to join the effort so this library in China will be the gift of the young people of the Church in America.

CAMP BONSALL ALUMNI HOLDS FIRST REUNION

Camp Bonsall "Alumni" recently held its first meeting at St. Paul's Memorial Parish House, Fifteenth and Porter Streets, Philadelphia, being entertained by the rector, the Rev. Stanley V. Wilcox. Boys who have attended the Brotherhood of St. Andrew camp conferences attended in force. It was a real reunion, with review of the Camp Conference, songs, stories and talks, much serious consideration of means to interest other young men of the Diocese of Pennsylvania in this means of development in parish usefulness, and a general feeling that the Diocese needs what the Camp Conferences can supply, and that larger use of the opportunity should be made. Preceding the meeting, St. Paul's Parish served the enthusiastic alumni with a delightful supper.

NEW SUMMER CONFERENCE TO OPEN JULY 19TH

NAME. The Blue Mountain Summer School.

PLACE. Hood College, Frederick, Maryland.

DATE. July 19th to July 28th.

KEYNOTE. Missions and Personal Religion.

COURSES. For leaders in all branches of the Church's work.

This is not a Conference for our Diocese or Province alone, but for the General Church, and yet it is the nearest one of its kind to this Diocese. To get there one goes to Baltimore, which is a two-hour train ride from Philadelphia, and from there a bus takes one two hours further through very beautiful country, to Frederick. At Hood College we are to have the use of their splendid new Administration and Dormitory buildings. You are especially urged to attend yourself, and to interest others,—to go with a peculiar sense of responsibility in helping to guide a new Conference,—to give of your best, as well as to get,—since the spirit in which it starts will be all important.

The program is still incomplete, but we hope soon to be able to announce the names of our: (a) fine faculty, (b) of the resident missionaries, (c) and of the visiting speakers.

It is hoped to raise the standard of the Courses from an elementary to a more advanced character. They will be offered primarily for those who are already occupied in some phase of the Church's work.

Above all, we would stress the keynote and spirit of the Conference, which is to be PERSONAL RELIGION,—"that we may know Christ,"—and the MISSIONARY AIM,—"that we may make Him known."

Bishop Overs is the President of the Conference; Commander Jewell, of Washington, is the Secretary, and the Rev. N. B. Groton, of Whitemarsh, Pa., is the Executive Officer. If you are interested, please communicate with Mr. Groton.

BISHOP STERRETT TO ADDRESS CHURCH CONFERENCE LEAGUE MEETING ON APRIL 19TH

April 19th, St. James' Parish House, 2210 Sansom Street, at 6.30 P. M.—this is the time, place and hour of the annual spring meeting of the Church Conference League of the Diocese of Pennsylvania.

The specially invited speaker for this meeting is the Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of the Diocese of Bethlehem. Bishop Sterrett has been closely associated with the summer school at Bethlehem and he will come to us on April 19th just full of information and enthusiasm in regard to Church Conferences.

The supper will be served promptly at 6.30 in the cafeteria of the Parish House. The cost of the supper will be 70 cents —and post-cards will be mailed after Easter to all Conference League members, asking for an immediate reply. But any persons, who are not members of the League, can obtain tickets by applying to Miss Mary H. Howland, Church House, 202 South Nineteenth Street (Spruce 8360).

Immediately after supper—at about 7.30—the meeting will be held upstairs in the Parish House. It is at this meeting that Bishop Sterrett will be the speaker.

There will be opportunity for anyone to ask questions in regard to the new summer schools within reach of Philadelphia; Wellesley, Burlington(formerly the Peninsular School), Bethlehem, the Peninsular School, Sweetbrier, and the new Conference at Frederick, which is known as the Blue Mountain Conference. The dates for the Blue Mountain Conference are July 19th and July 28th.

DIOCESAN NORMAL SCHOOL CLOSES ITS SIXTH YEAR

The sixth year of the Normal School closed with the session of March 11th. In the first semester, 160 persons enrolled from 53 parishes, and in the second, 79 from 46 parishes. This is a considerable increase over previous years, and does not include the large number of persons who attended classes or lecture courses as visitors.

In addition, three extension classes were held, with a total attendance of over sixty, from ten parishes.

A number of persons have already enrolled for the recently organized Correspondence Course that the Normal School has established, and information concerning which will be cheerfully furnished to any one interested.

The formal Commencement of the Normal School, when certificates of credit will be awarded for work done, will be held this spring, the date of which will be announced later.

The Diocesan Normal School will reopen on Thursday, October 7, 1926.

There will be courses in which YOU are interested. Plan to attend.

CHURCH PERIODICAL CLUB

At the meeting of Librarians held in the Church House on February 26th, three speakers told of the work of the C. P. C. in its three great fields.

Mrs. Charles Hall, of the Campus Community House, spoke of work in the Diocese. She told of the help she had received from the C. P. C. and asked for more good books, correcting the fallacy that children who have read nothing will be glad to read anything. Her experience has been that a child's interest can be aroused only by books containing something vital.

The domestic mission field was represented by Deaconess Margaretta James who works in our southern mountains. She is an old friend of the C. P. C. and could not pass through our city without stopping to tell us the great help that our library has been to her.

Rev. Mr. Lee was the speaker from our foreign mission field. He told of the great need of books for the library at Kuling, China, a mountain resort where thousands of foreign workers in China go to escape the almost unbearable heat of the summer months. For our missionaries the time spent at Kuling is a period of study and preparation, and their need for books of a certain type is very great. The C. P. C. is assisting Mr. Lee in raising money to buy these books.

Responding to a suggestion made by Bishop Garland at the January meeting, the Librarians of Pennsylvania have undertaken to keep all missionaries from Pennsylvania supplied with good, current literature. The thought is that a book or magazine from home will be doubly welcome to a man or woman in a far country.

Anyone interested in this work may obtain further information by calling at the office, Room 36, Church House, Philadelphia, which is open on Monday, Wednesday and Friday from 10 to 12 A. M.

SEXTONS' ASSOCIATION ANNIVERSARY MAY 11TH

The Protestant Episcopal Sextons' Association of the Diocese of Pennsylvania will hold its Twenty-second Anniversary on Tuesday, May 11th, at the Church of the Holy Apostles, Twenty-first and Christian Streets.

There will be a Celebration of the Holy Communion at 10 A. M., the Rev. George H. Toop, rector of the parish, Celebrant. The business meeting of the association in the parish house will follow at 11 o'clock, and there will be a luncheon at 1 o'clock, also in the parish house. The Rev. Granville Taylor, Vicar of the Mediator, will be toastmaster. Bishop Garland and City Treasurer Harry A. Mackey will be among the speakers.

The Association, through its secretary, John Parker, asks all rectors to encourage their sextons to become members of the Association. The dues are 25 cents a month with an entrance fee of 50 cents. Meetings are held once a month in different parishes.

APPROVED MOTION PICTURES

Following is the March list of motion pictures recommended by the Motion Picture Section of the Christian Social Service Department's Public Morals' Committee:

Family—"Behind the Front" (Wallace Berry). *"Ben Hur" (Raman Navarro). "Black Cyclone" (Rex—King of wild horses). "Broadway Boor" (Glen Hunters). "Hearts and Spurs" (Buck Jones). "Irene" (Colleen Moore). "Madame Behave" (Julian Eltinge). "Not Guilty" (Richard Dix). "Rainbow Riley" (Johnny Hines). "Rose of the World" (Patsy Ruth Miller). "Sea Horses" (Jack Holt-Florence Vidor). "Skinner's Dress Suit" (Reginald Denny). "Steel Preferred" (Vera Reynolds). "Stella Dallas" (Belle Bennett). "The Blackbird" (Lon Chaney). "The Cave Man" (Matt Moore). "The Cohens and the Kellys" (Charles Murray). "The Count of Luxumbourg (George Walsh). "The Cowboy and the Countess" (Comedy). "The Far Cry" (Blanche Sweet). "The Fighting Edge" (Kenneth Harlan). "The Grand Duchess and the Waiter" (Florence Vidor-Adolphe Menjou). "The Man Upstairs" (Monte Blue). "The Million Dollar Handicap" (Vera Reynolds-Ralph Lewis). "The Only Way" (English Film). "The Outsider" (Jacqueline Logan). "The Part Time Wife" (Alice Calhoun). "The Pleasure Buyers" (Irene Rich). "The Reckless Lady" (Belle Bennett). "The Road to Glory" (May MacAvoy). "The Scarlet West" (Johnny Walker). *"The Sea Beast" (John Barrymore). "The Shadow on the Wall" (Eileen Percy). "The Tower of Lies" (Lon Chaney). "The Wild Bull's Lair" (Fred Thomson and Silver King). "Three Faces East" (Yetta Goudal). "Wild Justice" (Peter the Great).

Adults Only—"Bride of the Storm." "Eve's Lover" (Bert Lytell-Irene Rich). "Infatuation" (Corinne Griffiths). "Ibanez's 'Torrent'" (Greta Garbo). "Mannequin" (Alice Joyce).

Short Reels — Comedies — "Cleaning Up" (Johnny Arthur).

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COMMISSION ON MUSIC

The Commission on Music (Rev. G. Herbert Dennison, Chairman) appointed by resolution of the Convention of 1924, which sponsored a highly successful conference on Church Music last fall, has been actively engaged recently in the establishment of a Bureau of Information on Church Music at the Church House.

Letters were addressed to the principal publishers of church music in this country asking them to contribute one copy each of a selection of anthems and services from their catalogues to be kept on file at the office of the Bureau. The response on the part of the publishers was almost unanimous, and individuals have contributed copies of anthems and services, so that the Bureau has a splendid lot of material with which to start, when its opens after Easter.

The purpose of the Bureau is to help clergymen, organists and choirmasters, with the selection of music and with such advice on the subject as may be needed, when that help is requested. It hopes to render the same sort of service in its field that the Commission on Church Building does in the architectural field.

Three missions in Georgia under one priest, Rev. E. J. Saywell; every member of each mission is a contributor; every one is a member of the Church school; every member has a mite box for his Easter offering; and in the regular. contributions, every person has pledged as much on the red side of his envelope, for Diocesan and General Church work, as on the black side for local work.

In Honolulu the overflow crowd on the street at the midnight Eucharist on Christmas Eve at St. Elizabeth's Chinese Mission, voluntarily collected and presented an offering amounting to over $7. The whole offering at the service, more than $60, was given toward the $500 which Hawaii, in spite of urgent local needs, sent for the deficit.

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INDIAN MISSION IN NEED

The Rev. William Watson, missionary at the Hobart Oneida Indian Mission, writes he will need $645 to carry on the educational and recreational work in the School and Hall during 1926.

Of the stone church the missionary writes:

"It costs a lot of money to maintain so large an edifice; it has three huge furnaces; fuel and janitor alone cost $222. The poor Indians contributed $600 for the upkeep, as well as $200 to the Missions of the American Episcopal Church and it was necessary for me to provide $250 more from my missionary fund towards the maintenance."

IN WUSIH

Thirty-two children and adults were recently baptized at Holy Cross Church, Wusih, China. A feeble effort to stir up things for the anti-Christian movement met with no response. Some of the posters distributed are reminiscent of Boxer days, and quite dreadful. Some were thrown into a Methodist church during service, and some were sent by mail to the Rev. Mr. Yang, the Chinese priest at Holy Cross. He, on the following Sunday, answered in detail the charges contained in the posters, making an excellent sermon out of the subject.

Mr. Yang has told his congregation of the wonderful things accomplished at the General Convention on behalf of mission work, and that a God who inspired people to do such things could be no other than the true God.

At St. Andrew's Hospital, Wusih, a recent gift has made possible the building of a much-needed home for women nurses. Miss Gertrude Selzer writes: "During the past year we have been richly blest in our work and were able to accomplish a great deal. I wish it were possible for the people at home to see how the support they rendered us has been of manifold benefit to those in need."

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BOYS ARE WAITING FOR US

"It does seem a shame in the sight of God," says the leaflet of the Holy Cross Mission in Liberia, "that when the heathen are holding out their hands for the Faith, there is no one who can go to them. They are willing to give their children to be trained, but there is no one to train them. Our little school at Masambolahun is very limited in the number of boys it can take. We hope shortly to be able to increase the number of 100. If we had a dozen schools in which we had a thousand boys under instruction, we should have the moral and religious future of that part of Africa in our hands. We urge our friends to redouble their prayers for the extension of the work."

Some of our staff in Japan, whose salaries are at best barely sufficient to provide a reasonable living and in some cases are really insufficient even to do that, have ordered the treasurer in New York to deduct amounts of $10, $15 and $20 and add them to the deficit fund. If every communicant in this country were to give on the same scale, the deficit would be cleared off at least fifteen times. If missionaries with painfully modest incomes can do this, what might not the rest of us do?—*Spirit of Missions.*

A little church in Colorado, Calvary, at Idaho Springs, which burned up the other day, was the second church built in the state, erected in 1868, of timbers hauled across the plains by oxen. The people had been working hard to clear it from debt, and the insurance covers less than a fourth of the loss, but they are making a courageous effort for a new building and one with more room, which was needed.

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MORE NEWS FROM CIMARRON

Mention has been made of the group of men in a Kansas town brought together by one layman to study the Church under the leadership of a clergyman who visited them from a neighboring town. A statement signed by a number of them, printed in *The Rural Messenger,* now tells of the organization of St. Alban's Church there, its growth and activity.

NEW CHURCH MUSIC

A choral setting for the services of the Holy Communion has been composed by the Rev. A. M. Cochran, rector of St. Ambrose's Church and director of music at St. Augustine's School, Raleigh, N. C. Mr. Cochran, himself a Negro and a trained musician, has with an effect of great richness and dignity based his choral setting on a number of the more dignified Negro spirituals. The result is beautiful and in no way spectacular. The Negro melodies are so delicately introduced that anyone unfamiliar with them would hardly detect their presence. The tone is reverent and devotional throughout. These ancient slave songs have thus reached the highest use that music can attain.

In the country around the Uintah Indian Reservation in Utah there are members of the Greek Church. A Greek priest from a Utah town visited them recently, and our missionary at Whiterocks loaned the mission for a service, taking part in it himself at the Greek's request, and also using Indian boys he had trained as acolytes. Almost all the Greeks in the whole section were present and the church was filled.

At a place in Cuba which rejoices in the name of Moron we have a new school. The land was given by the president of the Northern Railway. About fifty children have been refused, owing to lack of space. If the school had a second floor another eighty pupils could be taken. The school pays its expense and part of the clergyman's salary and turns in a surplus to the Bishop. The missionary writes that the same thing could be done in many places in Cuba if money were available to inaugurate the work.

A horse named James has been given by the young people of the parish of St. James the Less, Scarsdale, N. Y., for Bishop Colmore's model farm in Porto Rico. Somewhere in the mission field—where was it?—there is a horse named Glendale, given by the young Church people of Glendale, Ohio.

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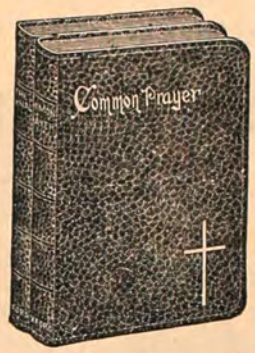

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TURNOVERS

Not the edible variety but that kind which is the portion of a capital fund returned each year as amortized, and redistributed. The latter variety affords constant enjoyment and yet is never consumed.

Illustration. The Annual Report of the Church Building Fund shows a turnover of $110,000 of the Capital Fund restored and loaned again to 22 Parishes to complete the construction of 10 Churches, 1 Rectory and 13 Parish Houses.

The frosting on this turnover is made from the income of the Fund which provided Gifts and Grants of $31,000 to 40 Congregations to complete 18 Churches, 12 Rectories and 13 Parish Houses.

Apparently the Church needs these turnovers, for 36 of its Parishes and Missions are standing in line with hands out asking for $250,000 in loans. It will take three years to supply them all if they wait for the turnovers, and the newcomers must go over into the fourth year.

The baker's dozen will not help this situation. Nothing but an increase of the Capital Fund to $1,000,000 in 1926 will cover the Church's demand for the turnover. Church Building Fund Sunday is the second in November. Church Building Fund Day is every day in the year.

Chaplain Swain, in New York City, was concerned about a transport going out recently with eight hundred men, for a long voyage, and practically nothing to read. Just in time to catch the boat a box from a Church Periodical Club donor arrived with eight hundred books and magazines.

Twice during the past year the son of a Japanese priest has been ordained deacon, in the Diocese of Kobe. The English missionary writes that it is pleasing to see the young men come forward, especially from homes where experience has taught them that they are not "bettering" themselves from a worldly point of view.

A layman in the Diocese of Atlanta has recently taken out three insurance policies. One is in favor of the Domestic and Foreign Missionary Society, which is the legal designation of the Church's general missionary work; one in favor of the Diocese, and one in favor of the layman's parish.

Big Hell and Little Hell are the attractive names of two sulphur springs in Japan, according to our mission quarterly, "The Church in Japan." O Jigoku and Ko Jigoku are the Japanese names, if anyone finds them useful.

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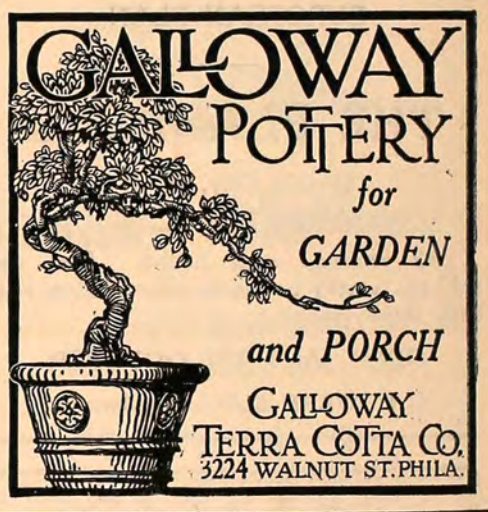

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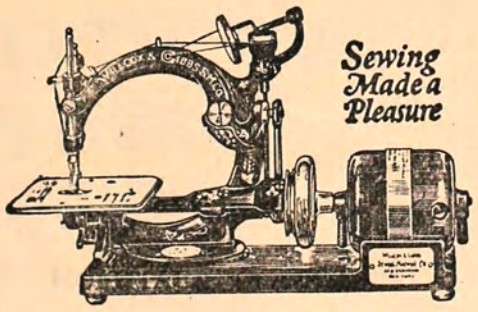

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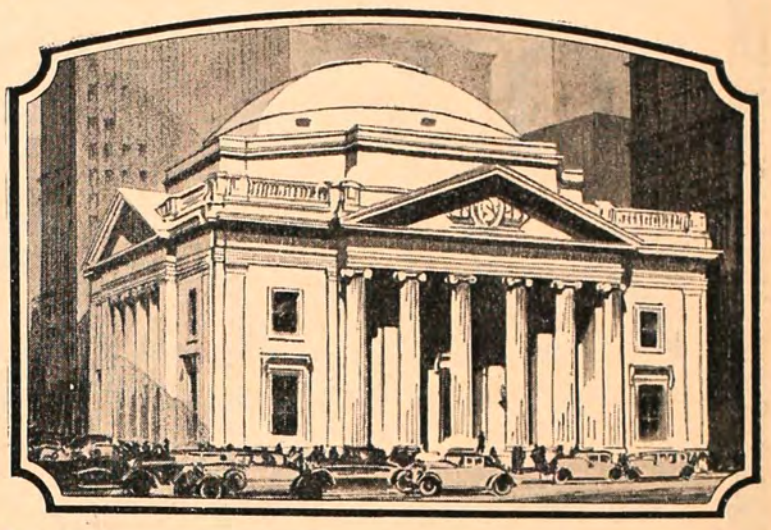

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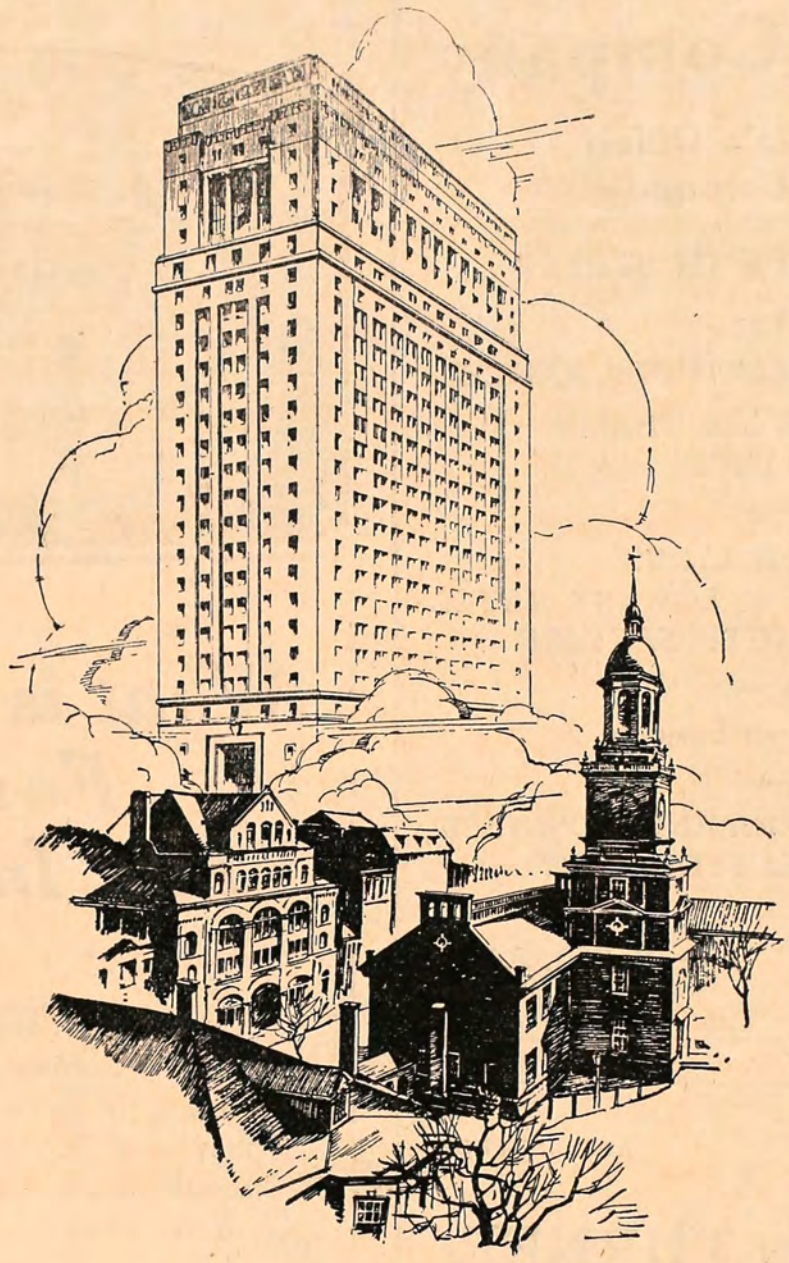

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